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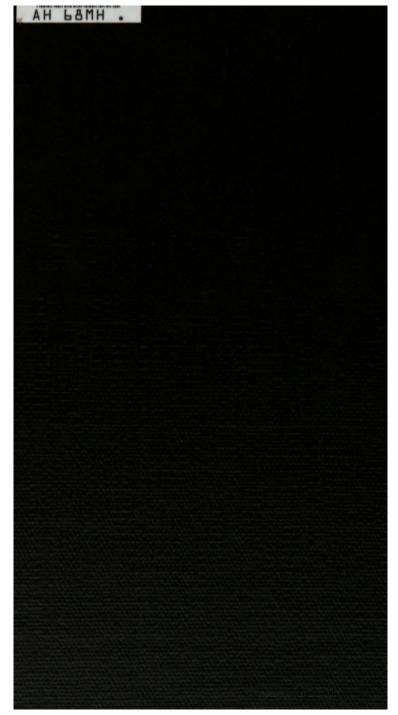
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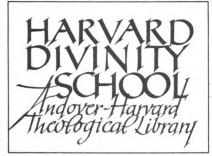
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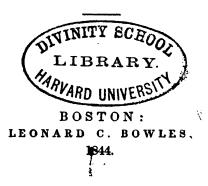


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VOLUME I.



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# MONTHLY RELIGIOUS MAGAZINE.

Vol. I. JANUARY, 1844.

No. 1.

## THE EDITORS TO THE READERS.

As the Monthly Religious Magazine appears now for the first time, it is becoming that a word of respectful and friendly salutation should be spoken in its behalf to the community for which its pages are designed. It is believed that there is not only a place for such a publication, but that this place is an important one, and one which ought to be filled. It is believed that there is not only room, but a demand for it. If there has been a wrong judgment in this respect, the public, they on whom it must depend for support, will so determine,

The Monthly is a new periodical. It is not a continuation of any other work. In some features of the plan, and in some qualities of the execution, it will probably and very naturally bear a degree of resemblance to the hitherto existing. Miscellany. But a part of those features will be wanting, and others will be modified. With terms of subscription considerably lower, the amount of reading matter will be somewhat less also, but by no means proportionately so.

The proper continuation of the Miscellany is in the "Christian Examiner and Religious Miscellany." With regard to prices, it is enough to say, that under the present arrangements, both the Examiner and this Monthly are afforded at a rate less by two dollars a year than that formerly paid for both

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the "Examiner" and the "Miscellany;" and that for about the sum hitherto paid for these two, may now be obtained the "Examiner and Miscellany," the "Monthly Religious Magazine," and a weekly religious newspaper.

The general limits we have prescribed to ourselves will make it necessary that the separate articles be short, and we trust that they will not for that reason he the less comprehensive, earnest or significant. Contributions of this sort we take this occasion to solicit from those who are disposed to be our friends, willing to be interested in our undertaking and to share in our labors.

It cannot be too distinctly asserted nor too fully understood, that with all those who are engaged in the sacred work of declaring Christ's truth in Christ's spirit, of diffusing rational, simple, liberal and inspiring views of his mission and his message, whether in our mode or any other mode, whether through journals of more or fewer pages, issued at longer or shorter intervals than our own, or in ways of communication different still, by the written volume, the speaking tongue or the noiseless deed,—with them all, if only their purpose is single and their aim lofty and pure, we wish, and are resolved, to stand in relations of entire simplicity, candor, generosity and brotherly good-will. We will be co-workers, not competitors. We will together strengthen the cause that is mighty already; we will enlarge the boundaries of that kingdom that is broad now; we will press into new and waiting fields the sower and the seed; we will cherish in ourselves, and if possible in others. that divine spirit of concord that shall bring all our scattered and too often mutually distrustful forces into one united, concentrated power, and so win beautiful and blessed results. is our confident belief, that this sentiment of brotherhood, this desire of manly fellowship, has received fresh impulses of strength among us, that it is growing by them daily; and that other and nobler accessions of vigor and of freedom are about to give our faith a yet warmer intensity in men's hearts and wider triumphs in the world. The truth we hold and profess

to be governed by, inculcates as its earliest, its latest, its eternal lesson, the inward possession and the outward manifestation of love; unless that fruit appear therefore, in no stinted measure, but in distinguished abundance, we shall be both untrue to our convictions and witnesses against ourselves. truth we hold has also, by its very nature, a growing influence over every human soul, an advancing movement, ever increasing energies. None of us doubts its essential progressiveness. Let us remember then the necessary inference, that if it is stationary, either it is in itself defective or we are unfaithful. Either it is inconsistent,—that is, not truth, but error that we cling to,-or else it is truth wronged and betrayed at our unworthy hands. Improvement in holiness must be our loudest assertion of the reality of our faith, as well as the surest sign of our sincere discipleship.

Spiritual growth, therefore, regulated and harmonized by spiritual affections,—this is the sublime end to which we will bring the contribution of our humble endeavors. We suppose it to be the just purpose of a religious periodical to quicken into effective activity the religious life; to encourage every better resolution for virtue and every aspiration after a more devout piety; to aid, by our representations of the nature of religion and the objects of faith, those who struggle either with doubt or with temptation; to hold forth such views of the Providence of God and illustrations of the teachings of life, as shall help those of a troubled lot to find light and peace, the afflicted to be consoled, the desolate to be cheerful in the consciousness of a Father's presence, and the high-minded but lonely and persecuted to rejoice in the real companionship of all the good. We would have our Monthly modestly do its part, and whatever it may be permitted to do, in the formation of distinct and clear notions upon the wisest methods of applying Christianity to the existing condition of society, to social abuses, falsities and injustices; not forgetting the words that Jesus applied to himself and his ministry in the synagogue at Capernaum from the elder Prophet, nor his own declaration, that he came to seek and to save that which was lost. We would be servants of humanity in all its interests, according to our ability, mindful of its many and deep wants, and honoring its high capacities. Especially would we consecrate ourselves to awakening the profound sense of *individual* responsibility, to renewing the life of the individual spirit, and to animating those who have begun to live righteously, on in the way towards individual perfection.

With the beginning of our Magazine commences also a New Year. Its coming is hailed by different hearts with strangely differing emetions; by many with longings, by some with dread, by others with dull and thoughtless unconcern. There are many who look back with sorrow on the old year's wasted track, its neglected harvests of good, its follies and its irrevocable departure; many too, children of distress, who give thanks in pain and sorrow, that it is gone, that a part of the long burden of suffering is lifted away. There are more greeting joyfully, without a shadow on their hopes, the advent of the new, its fair promises of success, the prize in its right handof improvement and honor. But to all these may be one and the same resolve—to study and to obey the great discipline which the year shall surely bring, to hearken for it, to watch for it, and to heed it; to make this a new year indeed,-new in a more unremitting diligence, a more self-sacrificing benevolence, a purer devotion, a braver heroism. "He is in the way of life," saith the Scripture, in the true and peaceful way of the exalted and everlasting life, "who keepeth" in his heart and in his deeds its rich and hallowed "instruction." That to all our readers the new year may be happy, and yet rather that it may be virtuous,—that it may be happy by being virtuous, by being crowned with disinterested sentiments, noble thoughts and honorable deeds, and that it may be held long in their grateful remembrance by the part it shall have borne in maturing their souls into a Christian excellence, is the fervent wish of THE EDITORS.

### A SERMON FOR THE NEW YEAR.

BY REV. GEORGE W. HOSMER.

1 John, H. 17. The world passeth away \* \* but he that doeth the will of God abideth forever.

THE world, says an Apocryphal writer, hasteth fast to pass Its fashions change. The grass withereth, the flower fadeth. If we stand in spirit and look out upon the world, we can apprehend the meaning of all such expressions. The world seems rushing past us like the mighty cataract's flow, departing never to return. Days, nights, seasons, years and their productions; men's revolutions, customs, opinions and systems of religion, of philosophy and action, all these are changing and departing. And meantime, how much of the world has already gone! Those antediluvian abodes that were placed in the morning land; those homes of patriarchal simplicity; those desert wanderings; those bloody feuds of Israel and her heathen neighbors; those splendid kingdoms with their idols, luxury and sensuality! Behold how the world passeth away! That scene upon Table Rock is an emblem of this solemn passage. The flood falls and departs, and has been thus falling, foaming and departing, from the hidden beginning of creation. So go the world's fashions, and all the crumbling fabrics of man's outward life. And the world so far as we are concerned in it, your world and mine, passeth away. The scenes of our childhood and youth, those heartstirring interests, joys, sorrows and hopes of the early home have gone! How memory loves to linger in those places that once knew us, but will know us no more forever! We hear parents' voices that are hushed in death. We stand in the circle of brothers and sisters that now is broken. those haunts which once rang with childhood's merriment. And where now are those playmates, school fellows, friends of the fresh young heart's choosing? Some are scattered

upon the path of the wide world; but how many of them have passed away! Behold those visions of early hope, gorgeous as the frosty landscape under the rising sun. How they have faded and passed away! Who is not moved to tears, at the recollection of those youthful days? From many of us they have passed away. We have come into the midst of life; and year after year is pushing us onward into the future. The mere outward scenes and interests that yesterday were gilded with hues of hope, will have grown old and passed away to morrow.

. And as I look around, I see many who are not reconciled to this ordinance of God. They repine that the world should pass away. I see some clutching at the wheels of time, to slacken their speed. They cannot bear to look upon the downward rush of the world's fashions. It makes them melancholy to watch the decay of material fabrics; to walk amidst the changes of autumnal foliage, and to detect the mould upon the ground-sills of the house that shelters them. They cannot be reconciled to the passing away of time-hallowed customs, and effete systems of theology and philosophy! And because the creed or the catechism of antiquated opinion hath its mandate to depart with the rest of the world's garniture, they complain that the old land-marks are taken away. And how many there are who shrink from the fulfillments of God's ordinance, that take place in their own personal life! They cannot endure the thought, that they are growing old; that the buoyant spirit and lively flush of youth have already passed away; that the frame is becoming rigid, and the skin wrinkled, and the color sallow; and that the marks of time are appearing upon the crown of the head, or the temples. They take little heed of the rapidly coming birth-days. They would forget that youth and its beauty have passed, or are passing away. To look backward and behold how much is gone, makes them sorrowful; and to look forward and see how distances are shortening between them and solemn realities, fills them with dread. My friends, let none of us be so un-

wise; let the world pass away; let its flowers fade, and its fashions change, and fabrics decay; let the old world of yesterday make room for the renovated world of to-morrow; let the antiquated system and the disproved creed depart; let the worn-out or out-grown vestment be laid aside; let one dispensation succeed another as the changing wants of spirit require; yes, and let life's ages fleet on; let beauty fade; let the sum of our years multiply, and age fix its marks upon us; let school-children call us old, as indeed many of us appear to them: if we live in spirit, all this will give us no sorrow. It is nothing but matter and its forms, and falsehood and vanity, that grow old and are making haste to pass away. It is nothing but the outward garniture of the world that is thus unstable. Truth, the spirit and its Father remain forever. And if we would not be haunted by the death-knells of the outward life, we must gather up our interests into spirit, which, like the ark of old, will bear us above all the wrecks and sepulchres of flesh and sense; and looking forth from its windows, we shall be able calmly to see the sinking and disappearance of all the objects of the mere worldly life. Spirit is the ark that can save man from the deluge that is forever whelming the world of his senses and finally rising to cover the tops of its mountains. From each one of us all this world of sense must pass away.

Seeing, then, that our ties to all these things must be dissolved, what manner of persons must we be, if we would not be merged in the tide of death? We must live in spirit,—in thought, affection, conscience, all looking upward to learn and love and do the Father's will. The true spirit does not grow old; each year it renovates itself;—its affections are always fresh with the dews of morning, its thoughts clear and its purposes high and earnest. Its beauty does not fade, nor does its life wane. The true spirit mounteth up on wings, as eagles, it walks and is not weary, it runs and does not tire.

And now who possesses the true spirit?—or, to use language more accurately, who is the true spirit? He who doeth the will of God, who co-operates with the eternal and infinite Spirit, he, says the text, "abideth forever." Though still an inhabitant of earth, he has entered into the everlasting. He has gone up in spirit and walks with God in heavenly places. His life is high and full of peace and hope. He who does the will of God, who has subdued passion, pride, avarice and selfishness, and having thus swept and purified that inner temple, has entered into it, to serve and to worship God,—he is raised above the swift flood of this world's changes. The flight of years does not trouble him, because his eye has opened upon eternity. The saddest reverse in the outward life does not shake the foundation of his peace, because he has laid up treasures in spirit, and his heart is there. He lives above the world while living in it.

Will it be said that this is all hyperbole and extravagance? that there is no such uplifting of man's life; no such high experience; no such superiority to this world's chances and changes? Yes, so it has been said;—that man is a child of earth and made to walk upon it, and to live in this world, and no where else; and that none but dreamers and enthusiasts believe in spirits and the superiority of the spirit's life. I regret that from our own experience we cannot more positively deny such libellous assertions. We are comparatively strangers to the spirit-life. But I trust that some of us know enough of it to be sure of its reality. We have approached its confines. We have stood upon the Pisgah of high experience, and looked over to the spirit-land of promise, upon its verdant mountains and sweet fields and swelling floods. And may I not say of some of you, that you have indeed entered that promised land? that you have lived in spirit, and been uplifted from flesh and sense, and walked with God, and calmly looked down upon the world hasting fast to pass away? At least, have we not known enough of such happy experience to be made sure that we might know more? Have we not entered far enough into the spirit-life, to be assured that it is a large, glorious and peaceful existence, undisturbed by the flux of circumstance, or the rush of time, or the dart of death? Let

the testimonies of humanity be taken upon this point, and let them be scrutinized. They will confirm the declarations of Scripture, that there "is a spirit in man," that he is "a living soul," and that if he truly lives in spirit, doing God's will, he shall abide forever. He that truly lives and walks upon the high places of the spiritual existence, upon those mountain-tops that are lifted into the very height and air of eternity, realizes what John declares in the text; he feels immortality and knows that he shall abide forever. A good man once said to me, "I want no proofs from without to make me believe in my immortality; I feel it." He was no pretender or enthusiast; but an earnest, keen-sighted man. His thought was as clear as light, and his expression entered my soul like a new revelation. He had "done" the doctrine, and in a holy life he had found it verified. He felt it. He was already living amidst everlasting truths, thoughts, affections, friends, to abide forever. How rich, how blessed was his experience! His life, like a tranquil lake, bore in its deeps the image of God, formed there, the hope of glory. He had laid hold of everlasting life. And, my friends, has no fellow-mortal made a like verification of holy writ for your benefit? Has no one among your acquaintances shown you a spirit-life, and the peace and joy pertaining to it? I have known many such heavenly visions. May God grant that we be not disobedient,-for every such exhibition is both a command and a promise; it promises that we shall enjoy like grace; and commands us to do likewise. Such is true spiritual life-all open to immortality and God, full of love toward God and man, and earnestly striving after perfection. Such a life has been, and may be again. You and I can live such a life. We can do the will of God; and while years are rolling rapidly on and death is closing up the accounts of mortal life, we can abide forever. Not here, and we care not where, so long as it shall be in the presence of our Father and in the society of our brethren.

And now, in the light of this truth, that both Scripture and experience urge upon our acceptance, that in the spirit-life we

can rise above the world that passeth away, rise above it now, to-day and to-morrow, and abide forever in an indestructible house, and an enduring home; let us review the life we have led during the year that last night committed its results to its successor, and has passed away. My friends, turn and look back; it is good for us to be here, if the place and the services can wake our souls and deepen our seriousness. And think not that I stand here as your prosecuting attorney, to make your case as dark as I can. Oh no, for I too am interested in this review. I dare not cast the stone of accusation and judgment; for who is without sin? Who does not tremble to look back? Who does not grieve for what he has lost? Oh, how far have we been from that state, that true life, which abideth forever!

How many have been wholly wrapped up in the fleeting world, ephemeral creatures of the outward life! The tint of the complexion, the grace of the form, the style of the garment, the ceremony of fashion; how much time, thought, and heart have been devoted to these passing shows! And how much fevered anxiety, jealousy and envy have been suffered on their account! Immortal souls have been beggared by them. This case is more serious than it is usually regarded. It is fearful to think how much precious time and accountable life is thrown away upon dress and ceremony. The body must be clothed; let it be tastefully clothed: and the social feelings must be cherished by kindly intercourse. But we must not bury ourselves under extravagance and heartless formalities. Some are thus buried, buried alive.

And there too, in that departed year, is grasping selfishness with its heart of ice, face of brass and hand of iron. I see inexperience made the tool of its purpose; simplicity overreached, honesty defrauded, helplessness, through poverty or otherwise, robbed and down-trodden, the poor made to pay more than the rich, and disrespect added to the hard bargain. I see the application for charity or for means to sustain useful institutions received with cold indifference, and the appli-

cant who has volunteered his aid in the good cause, treated as though he were an extortioner, almost a robber. I see humanity, wife, children, brothers, sisters, pleading in vain for sympathy and affection. Say, has this monster selfishness been in your places of business? has he disgraced you by walking the streets with you? has he sat with you at your fire-side? have you taken him to your bosom and had the heart's blood frozen in your veins?

And there too, in that last year, was sensuality. Milton has aptly described it, as one of the keepers of the gate of hell.

"It seemed woman to the waist, and fair, But ended foul in many a scaly fold Voluminous and vast, a serpent armed With mortal sting."

What hath this monster done? What if midnight records should speak, and the haunts of revel tell their secrets? There are no secrets in God's sight; from Him walls are no covering. The darkness hideth not from Omniscience. He beholds the reckless desire, and the inward ruin that hastens upon both mind and heart of the inebriate, the glutton and the debauchee.

But for mercy's sake, let us turn from these dismal shades of sin. That past year has committed to our memory bright pictures of virtue. We have seen many struggling to do well. We have seen the poor widow with her mite at the treasury of charity. We have seen Dorcas with garments which she has made for the naked. We have seen Mary bathing the feet of Jesus with tears of penitence and gratitude; and honorable women, not a few. We have seen Peter's earnestness, and John's affection, and Paul's courage, James' morality and David's piety. And if any portion of such virtue hath been wrought by us, let us lift up our hearts in thanksgiving for the grace that quickened us. If the field has yielded any good fruit, let the heavens be blessed for their influences. So far as we have been faithful, lived in right thoughts, in true love, in high pur-

pose, in sound morals and hearty piety, just so far are we loosed from the world that passeth away and joined to the spirit that abideth forever.

But, friends, time will not wait for us, either to mourn or to rejoice over the past. We must make rapid retrospects; and turning from the years that are gone, prepare for the future. A new year meets us upon our course. It is good for us to be here. This time, this place, call us to think of our purposes. What a gift from God to man is a new year! What treasures does a year of time bring within our reach! What acquisitions of knowledge, what reforms of life, what advances in virtue, what joys of friendship, what communions with the Father! Well may we hail each other with the "happy New Year!" And how much those words may mean! They are a prayer that the new year may be crowded with happiness.

And that this may be a happy year to us, let us fill its hours "with wise designs and virtuous deeds." In social life let us strive to pass this year in peace and love. Experience teaches us how difficult it is to preserve harmony in our relations and intercourse with each other. Various tastes, habits and tempers are apt to come into collision; and who has not learned, that even with kind intention it is not always easy to make the tenor of friendship smooth and constant? Offences will come. We are all imperfect, and in social life our imperfections will sometimes grate harshly upon each other. The love of telling news, misrepresentation, hasty temper, jealousy, envy, bring us all to the trial of offence; and differences grow up between those who should be friends; and life is rebbed of the harmony of love. We injure ourselves; we fill the heart. with corroding sentiments and make the world to seem a den of evil passions. In the days of this new year, seek healing for these heart-wounds. If there has been wrong, let it be con-.. fessed, and as far as possible let reparation be made; let not a false pride, an affected dignity, stand in the way of right. Why may not this year be the heart's jubilee, when all the old scores of alienation shall be rubbed out and each one return to his own, and open new books of record and testimony?

If in the business world such times of remission are necessary, I am sure they are necessary in social life; for behold how its unity is broken and how its peace is disturbed! What jarring conflicts! What yawning gulfs! Gulfs there must be between evil and good; but true hearts must not be separated. God made us to love one another, and Christ came to reconcile us. "By this shall all men know that ye are my disciples, if ye have love one to another." Let us resolve not to let another sun of this new year go down upon our wrath.

And next, the business life. To-morrow morning, you will turn over a new leaf, an unblotted page in the great record book, and write upon it this new year's name. Remember what the whole significance of business is. It is to obtain food, raiment, shelter for ourselves and families. But this is not all that business does. It is also ordained to build up and discipline the character, and each day's business is working important results in every active person. Upright and benevolent conduct is converting transient impulse into lasting principle; and so of the opposite,-dishonest, mean acts are smiting the soul with paralysis. And when all the outward results of business shall pass away, the inward results will Business life in general is like the caster's moulding sand; by means of it the spirit is taking enduring forms. The dishonest man's gains are transient; but his soul, that was cramped and debased in acquiring those unmerited gains, is permanent; and God only knows when the injury he has inflicted upon himself can be removed. You have seen the green oak's trunk bent, confined, and seasoned in its crooked posture; and yet it is nothing to straighten again that sturdy wood, compared with rectifying a spirit that has been warped and twisted by acts of dishonesty and falsehood. My friends. beware of distorting the spirit; business upon vicious principles will most assuredly do it; and therefore God has sent his messengers to say to you, deal justly, love mercy, walk humbly, live righteously. Take these thoughts with you and better ones that may occur to you, and enter upon this year's

business with a clear sight and a worthy purpose. Defraud not thy neighbor. Harm not thyself.

Once more, let us begin this year with a consecration of all that we have, and all that we are to God. You know the meaning of this language, and how much and how great it is; let us accept it for all it means. The consecrated soul is filled with humility and love. Self-consecration to God's service is the way to life. It withdraws us from the transient, and unites us to the permanent; it lifts us out of the world, and prepares us to be borne up to the bosom of the Father. We stand here in the midst of a world that passeth away. The years fly, What is before us we know not. It may be wealth and prosperity; it may be misfortune, sickness, bereavement, death. Frail as the spider's web are our tenures upon substance, health, friends and life itself.

Adversity, disease, bereavement, death,—thank God, we can rise above them all. A true self-consecration, the joining of ourselves to God in obedience and love, will save us. "The world passeth away—but he that doeth the will of God abideth forever."

### CHRISTIAN LIBERTY.

Christianity proclaims liberty. But it is not a lawless liberty. It must not be a selfish liberty. It has relations to others, and must regard them. It has opportunities of usefulness, and must improve them. It needs restraints, and must not scorn them. It is not a liberty to do every thing. It is not a liberty to do nothing. It is never a liberty to do wrong. It is freedom from domination, not freedom from obligation. It is security from injustice, interference, oppression, not release from duty, activity or benevolence. It is independence of man in matters of opinion and doctrine, conscience and worship, but not independence in any degree or of any kind to favor pride, isolation, coldness and selfishness.

Christian liberty may be regarded as a natural right, but yet more is it a social privilege, for which a return is to be made in the right use of that privilege, a regard to social bonds, fidelity to social compact, the sense of accountableness for social institutions, with an effort to guard and extend their blessings. That government which secures most freedom to its subjects has the strongest claim on their allegiance and service. That community which is most privileged may demand of all its members the most consideration and right action. In other words, the individual who is most free and favored is clearly the most accountable; accountable to God, for the use of that freedom with which he may study his truth and worship in his temple; accountable to men, from the highest to the lowest, for his treatment of their freedom, for his employment of the faculties that are left unshackled, and the avenues of usefulness thrown open to him; accountable to his own nature, to give that nature true freedom, to save it from the low bondage to which it may become subject when all around it is happily and boastingly free, to guard it from all excess either of indifference or license, and arm it with health and vigor, with decision and virtuous principle, for every relation in society and every call in life.

Such we hold to be the Christian law of liberty. Or rather, these are hints intimating our view of that law in its most obvious aspect, for we have not aimed at exact definition or completeness. But if this express even the foundation and general character, how singular are the prevailing views and practices of men! Many who are most free in religion act as if they were free to be irreligious and to trench upon the rights of those who would be religious. Many who are exempt from all social impediments or restraints, think themselves exempt likewise from all social obligations. They are allowed to live as they please, and they please to live in a sluggishness and selfishness, which, if universal, would sink liberty into anarchy or barbarism. So the individual reasons, as if he bore no relation to others and none to God. As God

has given him power and appetite all his own, and left them, as man leaves them, in his own keeping—has he not a perfect right to do what he will with his own? May he not choose the food in which his appetite shall live, and either deny or indulge them to any limit that he sees fit? May he not nurse his power and resources in mere accumulation, or spend them in unrestricted profusion? Is he not free to select for himself his object and mode of life, and pursue it at least so far as the law of the land permits, whether it obey or oppose the law of his nature and his God, or that which the good of a neighbor and of society requires? Out of all the institutions of society, all its combinations and measures for what is called good or what is called evil, may he not give his countenance to such as he pleases, and therefore withhold it, if he please, from all? In a word, may he not use any power in any way and for any end, if it be not actually forbidden by the community in which he lives, and if he is willing to bear the consequences?

'No,' replies Christianity, 'he may not. He must not, if he own my legislation, or would subserve my purpose. I allow no such liberty as this, regarding it little better than a cloak for licentiousness, a stumbling-block to the weak at best. I reveal to man other laws besides the law of the land. I refer him to other rights than his own, and a will infinitely higher and wiser than any on earth. If I release him from earthly lords, it is only to bind him in nobler fealty to that Lord whose service is perfect freedom. I make him his own master that he may master his own passions, in submission to the highest laws of his being and in obedience to the highest principles of justice and benevolence. In truth, he is not his own. He is "bought with a price." He is born into infinite privileges, and corresponding obligations. The wealth of worlds has been expended upon the habitation which he first enters, the spirit's abode. Upon the spirit itself, its capacity and destiny, the powers of omnipotence have been exercised, and the riches of infinite love freely lavished. God has bowed his heavens and come near, Christ has lived and died, for the liberty and glory of that spirit. Creation holds not the price that has been paid for its redemption. All things are given it; yet it is not its own; it is Christ's; and Christ is God's.'

This is the message of Christianity, and of Christian liberty, to every man. If you would know what that liberty really is, ask what liberty Christ came to bring, and what is consistent with God's sovereignty, consistent with the purest, healthiest, and holiest action of the powers God has given you, and the largest welfare of all with whom he has connected you, or on whom you can exert any influence.

So broad is the sphere of Christian duty. It is commensurate with Christian liberty. And liberty is not to be severed from duty. To the disciple of Christ they should be correlative terms. His liberty can never transcend his duty. His duty will always go as far as his liberty. On this, Christianity seems to us remarkably clear and strong. No system has offered, and no man can ask for, a larger law of liberty than this religion gives. Yet no man may take advantage of it with even the show of consistency. No man, without enormous abuse, can extert from it an apolegy for the least licentiousness in any form of selfishness. It makes each independent of every other, and yet bound to care for every other, to consult others' interests, and scorn not their weakness nor needlessly offend even their prejudices. Its union of entire freedom with mutual dependence is perfect. It never overlooks the individual, it never permits the individual to overlook others, nor yet to regard others so entirely as to lose himself Remembering his own rights and single in the mass. accountableness, he must also remember that he is one of a large family, which he is as solemnly bound to serve as they to allow him his own way of serving them. "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

An easy inference from what has here been said, is that the principle of Christianity in this relation is the social principle, in distinction from the solitary or selfish principle. That

Christianity opposes every thing selfish, one is hardly willing even to assert, lest the assertion should imply the question. But apart from gross selfishness, there is a solitary, or, as we may now call it, an individual principle, which wars with the social. And that which we wish to show is, that our religion secures all that is of worth in the individual principle, while it exposes the evil and warns us against the peril. that there may be peril to our liberty, if we live and act alone, as well as when we live and act together. It offers to lay a broader and stronger foundation, on which may be raised true liberty conjointly with true benevolence. A more truly independent, and yet a more generous and expanded principle no words can express, than that for whose full development and universal dominion Christianity prays and toils, both as a religion in the world and as an impulse in the heart. It sims, first and most, at individual improvement, it attaches vast importance to private and quiet influence, it has produced and always will produce some of its best effects by silent and almost secret operation. It keeps ever in view personal accountableness, and will suffer no man to throw his accountableness upon another, or lose it in the crowd, the sect, or any But when it has fixed these individual sentiassociation. ments and secured these private good influences, it asks that they be thrown together, in "the spirit of love, and of power, and of a sound mind," that they may form one swelling heart and mighty arm, for the accomplishment of those grand purposes to which separate action is unequal, and without which its large soul is pent in, and its majestic moral aim unreached.

And not only is it the aim, it is also the tendency of the Christian religion, just so far as it is fairly and fully received, to maintain an exact balance between individual independence and social reliance; or, as another expresses it, "to unite social deference and self-dominion." It cannot be said, we own, that Christianity has always secured this end, for men have abused and perverted it to the very opposite. It has been made an instrument to crush the individual mind and despoil

it of its freedom. Many of the institutions and systems, the councils and creeds, the combinations and excitements of the religious world, have tended to sink man himself into a mere instrument, to make him forget his individuality, and become either so tame or so frantic as to be willing to sell himself to the many, without the trouble, without the courage, without even the power to think for himself or assert his own liberty. This is the manifest danger of all creeds and parties. not peculiar to religion. We see it in political, literary and commercial combinations. They are all, in some degree, unfavorable to perfect liberty of thought and action. But the abase of a system or a principle shall not be confounded with the intended and legitimate use. Christianity is not accountable for nor is Christian liberty to be charged with the excesses and enormities of which some disciples have been guilty, directly in the face of its clear precepts and whole spirit. No one will be so bold as to deny, that our religion frowns equally upon domination and servility, while it encourages equally self-respect and mutual respect, for rights and privileges.

"No man liveth to himself." No man can, if he would. No man should, if he could. He is bound by all social, civil and moral obligations, to bear others on his mind and in his heart, to act with some reference to others, and in some way for all, to use his liberty as a trust, for which he is always ac-In the judgment of Christ, men have no right to live selfishly, any more than to live sinfully; for it is the same. They have the liberty to live as they please; but have they the right, socially, morally? May a man live here as he would in China? Live in the midst of institutions, influences, demands and opportunities of influence, as he would where they were unknown? Live like a hermit in the midst of society, or a savage in civilized life? May he hug his liberty till it become avarice, and train his independence into scorn or apathy? Not society alone, but his nature, his own powers, dangers, and possible poverty and dependence, cry out against it. His religion imperatively forbids it. That religion is itself robbed of its most valued liberty, it is repressed and stifled, by him who does not give it field and freedom for vigorous and wide action; action upon others, not in the inverse, but direct proportion to its own cherished strength; action with others and for all, to that extent and in those ways which will best feed the flame of Christian charity, and diffuse most widely the warmth and life of Christian piety.

The subject has other relations not less important which we cannot now touch. We will only add that Christian liberty must render deference to Christ; must own his authority; must take from him its law; must be imbued and guarded and enlarged by his spirit, his precepts and his love. Stand fast in the liberty wherewith Christ has made us free."

E. B. H.

### THE WARFARE OF VIRTUE.

"And the king of Israel answered and said, 'Tell him, Let not him that girdeth on his harness boast himself, as he that putteth it off.'"

1 Kings, xx. 11.

The youthful warrior seeks the field,
His eager courage yet untried,
Confiding in an unproved shield
And in the blade that deeks his side.

Although the warrior's shout be loud,
That shield may yet corrode with rust,
His polished armor be his shroud,
And he be trampled in the dust.

And go ye out to fight with sin,
And count ye not that battle's cost?
And think not, ere the strife begin,
As fair a battle has been lost?

Sin has full many a faithful friend, Untiring arms, that take no rest; And aiming at a common end They strike undaunted, at the best. False reason hevers o'er the path

To draw the wavening from his God,
Envy and malice join their wrath

To drive him from the narrow road.

False pride and discontent are there,
Unapt to bear the feeblest shock,
But, worthy of the garb they wear,
With hideous laugh your strength they mock.

And evil passions skulk along,
Temptations thick before you rise,
Alluring by their lying song
And quick to seize the first who flies.

O beast ye not, for strong is sin; Guard every side with watch and prayer; Is there a point where aught can win? The demon will attack you there.

Have faith in God! on Him depend!

Seek ye the counsel of his Son,—

There's none will prove a surer friend,—
But beast not till the fight is won.

C. E. B

## EXPOSITION AND LESSON.

ST. JOHN'S GOSPEL, XXI. 21, 22.

"Peter, seeing him, saith to Jesus, Lond and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me!"

As will be perceived by reference to the context, this saying of our Master attracted much attention among the first Christian brethren. Believing, as many of them did, that the Lord's coming, the end of the world, and the resurrection of the pious dead to reign with the pious living, would be simultaneous events, they found in this language an implied promise that St. John, the disciple alluded to as 'this man,' would not

die; that his returning Lord would find him among the living, among those that were to "be caught up in the air." And the work of interpreting these words, thus commenced in error, has been attended throughout with difficulty. Yet, as the lapse of time has delivered us from this mistake of those who listened to these words before they were written down, we may perhaps be enabled to give a satisfactory exposition of them, and bring out with some distinctness the lesson which they contain.

Observe, then, first, that the mistake originally committed throws light upon a point very important to be perceived and kept in mind by an interpreter. "Then went this saying abroad among the brethren, that that disciple should not die." This opinion must have prevailed extensively, for it was not abandoned after the death of John, but gave rise to the tradition that this disciple, then buried still breathes in his grave, and causes the earth that covers him to heave.—a tradition, by the way, that numbers its believers even in our time. if we interpret the passage literally and verbally, just as it stands written, we cannot possibly draw any such meaning from it; and if the scene had been presented to the minds of the brethren just as the words of the Evangelist above presented it to us, it is not possible that they should have fallen into the error referred to. Upon the first view, and while regard is given only to what is actually and in so many words stated, 'the tarrying until the coming of the Saviour' seems to refer only to the continuance of John in the spot then occupied by him until Jesus, at the moment about to go aside with Peter, had returned. Nothing was said about any other coming. Yet, as I say, the very error of the brethren shows that there was something in the manner of the Saviour which imparted to the words spoken a figurative meaning.

Observe, again, that without adopting some hypothesis of this sort, the passage, even without taking into account the error of the brethren, is pointless and meaningless, admitting of no satisfactory interpretation. John, it seems, was following;

Peter seems to ask the reason for this, as if his friend were coming unbidden; Jesus, seemingly, without paying any regard to the circumstances, gives a reason, or rather declines giving any reason, in justification not of his following, but of his tarrying. If our limits permitted, we might set forth various methods of eliciting a meaning from the passage taken literally. We feel safe however in saying that all attempts of this sort have failed. A little ingenuity applied to the examination of the matter will put every one in possession of these methods, and will sufficiently establish the truth of our assertion. Observe, once more, that after we have availed ourselves of the help afforded by the supposition of something figurative or symbolical, we find much in the literal expressions themselves to justify this supposition.

This, then, we say. The passage can be made intelligible only by supplying something not given in the words, by supposing that when uttered they were so uttered, or accompanied by such a symbolical action, as to give to them a figurative meaning, a meaning solemn and deep, far beyond, indeed quite distinct from that, which first suggests itself to us. When Jesus called Peter aside and commanded him to follow. I suppose that he summoned him in such a tone, and preceded him in such a manner, as to leave in the mind of the disciple no doubt that the journey to which he was called was the pilgrimage of the Master, ever attended by sorrow and ending in violent death. And when Peter, apparently with some feeling of dissatisfaction, inquired, not, 'why does this man follow us?'-(for I suppose that in one sense the call-"follow"-was addressed to both, and Jesus in his reply takes no notice of the following, as objectionable,) but, 'what shall be the fate of this man?' I suppose the disciple to have been made aware, by some symbolical action of the Saviour, that a longer life, a quiet death, and perhaps an easier lot in general, awaited John, and to have sought, with some exhibition of uneasiness for distinct information and for satisfaction upon this point. Jesus accordingly replied,-" if I will that he tarry till I come,

what is that to thee,"-follow thou me, nevertheless, though the way shall be for you so much more difficult. If such was the significance of the scene, we can perceive how the mistake of the brethren arose; because, according to the supposition, the words spoken of St. John did in some way refer to this, and not merely to his tarrying in a spot which he had left and to which he was not directed to return. They understood that the Saviour's coming would be in the life-time of the beloved Apostle, and whether this life-time should require to be protracted beyond the usual term of human existence or not, and not knowing that Jesus comes in the establishment of his truth, in its triumph over error, they thought only of the end of the world and of the resurrection, while in the sense of this passage the great coming was accomplished in the destruction of Jerusalem, which St. John lived to be cognizant of. The Evangelist, without offering any interpretation of his own, disclaims the sense put upon the words by the brethren, and calls attention to what precisely was said. Jesus, he observes, did not say, the beloved disciple will not die, he said this,-" if I will" etc. 'That his coming would exempt me from death, he did not affirm; he never so explained his coming; --but even admitting that he had thus explained it, his words were no promise, but had only this force, what if John shall be found among the pieus living at my coming, and shall not die; (which I do not affirm,) is it for you to question or complain ? Let this be as it may, do you follow me! Your life is your Master's; whatever may be its term, however painful its course and its end.' Now, as I before intimated, that this supposition ought to be adopted, we may find some evidence in the lamguage preceding our text, language employed to make known to Peter the manner of his death. "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." And when he had said this, as if just about to commence his symbolical pilgrimage to the cross, he said unto him, "follow me!" too followed, yet not with the same invitation,—he merely attended them, and the implication was that a different fate awaited him; that he perhaps should live longer and die a natural death. One can hardly say by what symbolic action Jesus made this quite intelligible to his followers, yet, considering the previous language, there could have been little difficulty in doing it. This symbolic teaching was much in use among the Jews. Witness the singular instance recorded Acts, xxi. 10. "And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost; So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

Jesus, then, taught his followers, when he uttered the words of our text, that the life of the disciple is the life of his Master; that the disciple is to follow this Master whithersoever he shall go, to follow, if such be the summons, even though his companion be allowed to tarry long upon the earth, and, without hastening in sorrow and strugglings after the Lord abide his peaceful coming to take the soul of many years from its worn-out tabernacle. They are not to ask, why this lot and why that lot may not be theirs; it is enough that they have commended themselves to so powerful, so faithful, and so sweet a Master; that into his hands the good Father of us all, to whom they belong, hath given them; and that therefore, though sorrow the most bitter and death the most cruel may befall them, as they befell him, yet no evil can come nigh.

In this life, now, as then, exposed to grievous vicissitudes, this life of which we know nothing yet as we ought to know if we have not beheld its cross reared, its bitter draughts mingled, its early graves opened, great need is there,—would that in the depths of our souls we might each and all, the youngest as well as the oldest, the strong and glad as well as the

weak and sorrowful, realize the necessity,—great need is there, that we cherish the sublime confidence which our text seeks to call forth, which our text indeed supposes;—great need is there for us to feel that the disciple is Christ's, and that Christ is God's; to gain that temper of Christian trust which hardly puts any questions, or seeks for any reasons, but is willing to cast in its lot with the friend of souls, the brother of men, the dear and ever blessed Son of God,—willing to follow him any where and every where,—that spirit which stirred in St. Paul when he said to his sorrowing friends, "What mean ye to weep and to break mine heart? For I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus."

When we ask ourselves that frequent question,-what thoughts and words of consolation shall we offer to the sorrowful or the bereaved,-how shall we best restore them, so far as we may, to peace; no consideration, we think, will recommend itself so powerfully as this to which we allude,—that now, through the unmerited mercy and grace of the Father, our life hath been hid with Christ in him, that the good Master hath now the keeping of our souls, that this Master tried every experience and manifested a power, which though tabernacled in flesh, is superior to flesh, and is not to be cast down, disquieted, or put back from faithful following by any obstacles, be they ever so formidable. It will go far to comfort and establish our souls,—the thought that a new, even a heavenly spirit has been sent to dwell with and guide us; a spirit in whose keeping we are very safe and need not even inquire, how shall it be with this man and that man; a spirit, whose presence and summons are enough, though all questions remain unanswered, or answered only in part,-enough to console him that must struggle out of life in his youth, as well as the man of gray hairs that peacefully tarrieth until his Lord shall come.

We are frequently led to reflect, with what understanding we have, upon sorrow and death, upon the departure of the young and the old. We strive, never without some success. to satisfy ourselves that this and the other event is good; that is, we endeavor to make it good in our eyes. These attempts are interesting and not unprofitable: they exercise our minds, they serve to measure our experience, they frequently add strength to our faith. We can find many reasons for accounting sorrow and death, in their various forms, manifest blessings. We find that those who follow the Man of much grief and the Crucified, gain seven-fold for all they lose. The soul, which is worth more than a universe of matter, is found in its greatest beauty and majesty where the frame which it inhabits is worn with sorrow, and bowed under a heavy burden. Surely to love God with the whole depth and strength of our being, is priceless, and they who thus love can dwell in the house of mourning. And again, in death we can almost see life, we can almost behold the imperishable essence that rises from the dust, when this dust is no longer a fit dwelling-place. We find much to confirm the soul in the belief of life everlasting; we cannot account him wise who disputes the doctrine. And under circumstances the most various we may find good reasons for the directions, "follow," or "tarry." When the young and strong die, we find much to console us. We say the righteous are taken away from the evil that is to come, and by a gentler discipline than this which here attendeth us their souls are to be made perfect. Yes, we can sometimes even say, it is lovely to die in youth, before we have experienced tedious decay, and have tottered with the steps of the aged under the burden of years, before we have learned through sad disappointments the weakness and hollowness of much that is pretending, and how cold and empty may be the heart while the mouth talks only of love and kind deeds. It is good to die before we have fully realized that this life upon the earth is but a "battle and a march." It is good to die in youth, while the spirit of faith, the soul of prophecy is strong within, while as yet the heart has known few dull and painful throbs, while as yet we have not learned to be selfish and indifferent, that we may be like other men, and succeed like other men, and eat with

other men the wages of sin, while even in death, so strong is our life, the eye is kindled with the hope of other worlds, in which to serve God and love souls. And when the aged die, we can find ground for consolation. It is good also to perform an earthly work complete and clean; it is good to be a veteran in the warfare of life, for the spoils of victories will be possessed by such in many fair moral and spiritual graces; it is good to know our strength by actual experience, to realize the presence within us of a power, to which, as it has proved itself noble, of heavenly origin, through much earthly conflict, we may fairly ascribe a more than earthly existence; it is good to know that on the other side of Jordan, the spirits of the departed, the spirits once our friends upon the earth, are gathered in a great company, and wait only for our coming to offer a song of praise unto the God of the living, the God that bindeth heart to heart, forever and forever.

Yet, let these thoughts come to the mind powerfully as they may, we need something more. In this sad world we need to be above questions and answers touching the things that afflict. We cannot go to the dying with the theory of another life. Shall we so much as talk of death to him? Shall we so much as argue against the assertion, that man dieth as the brute? We cannot go to the sorrowful and the bereaved with arguments, be they ever so convincing; we cannot endeavor in the trying hour, to show them why this is best, and why that is best; and shall we leave them, at such times to doubt? Shall we entertain for one moment the possibility of despair? Surely we would not. Yet had we been compelled to do thus, had not the Father sent the Son into the world, that we might have hope, yea, great confidence through him. must do this now, whenever occasion calls, unless we are so with our Lord, so bound up with him, so firmly persuaded of his ability and title to guide us, that it shall be only needful to say, 'thus suffering, thus following, thus tarrying, ye are Christ's, and Christ is God's,-therefore fear not, faint not, mourn not without hope.' Thanks be unto him, because he only said, 'follow!' and recognized the necessity of no answer.

'Follow!—have I not passed through bitter suffering, do I not know whether it can harm you? Follow!—have I not passed through death, do I not know whether it can harm you?—Follow—were not my days finished before they were half numbered,—do I not know it all? Am I not your Master, your Hope, your Peace, your Life? Must you again return to the elements and ask?' Thus the Lord, thanks be unto the Father! can address his disciples, and they can joyfully respond, 'unto whom save unto thee shall we go?'

"Follow thou me;" the Saviour urges us thus, with authority, and therefore for our highest assurance. But, remember, only they who are near unto him in heart and life, for thus only can we be truly near, will recognize this right to command, and feeling the force of this 'what is that to thee?' will follow unquestioning, year ejoicing.

B. E.

### GLORY TO GOD-GOOD WILL TO MAN.

EIGHTEEN centuries have passed away since our religion first appeared on the earth,—since the memorable night when the ears of the astonished shepherds among the mountains of Judea were greeted with the angelic annunciation, "Glory to God in the highest, on earth peace, good will towards men!" How perfectly in harmony was this announcement not only with the spirit of the religion, but with the spirit of the scene and the season. It was night amid the mountains. There they stood, the everlasting hills, in peaceful majesty; at their feet the lambs, emblems of tranquil, unsuspecting innocence peacefully reposed; all nature below slept, while the multitude of the hosts of heaven walked in silent beauty above, through fields of blue unspotted save by the fleecy clouds floating in the moon-illumined space.

What more fitting scene than this, what more appropriate season, for the ushering in of the Prince of Peace, of him

whose religion was to breathe into the hearts of men a harmony like that which reigned in that hour of solemn leveliness amongst the things of outward nature? At creation's dawn the morning stars, we read, sang together for joy. But it was for the hosts of midnight, profound and peaceful midnight, to welcome the sun of righteousness. And it was fitting that it should be so. He was coming into the world, whose spirit was to infuse into the moral universe an order, tranquillity and harmony, such as reigns by moonlight in the nightly heavens. Not only darkness, and gross darkness, but disorder had hitherto prevailed in the minds of men. From the day when fraternal blood first polluted the earth, not only had they been at war with each other, but the soul had been at war with itself; discord had long raged amongst the feelings of man. The soul, because not at peace with its God, was not at peace with itself. Whilst the heavens were still declaring the glory of God, the soul of man, his higher workmanship, created in his image, was sinking into ruin. The "earnest expectation of the creature was waiting for the manifestation of the Son of God." Creation itself "groaned and travailed" for the coming of him who should evoke order from the chaos of the moral world, should say to the troubled ocean of human passion, as he once said to the stormy elements, "peace! be still!" Nor did the world cry in vain for its Redeemer. He came, and the listening ear of midnight heard the sublime song of the stars, "Glory to God in the highest, and on earth peace, good will towards men." Such was the prophecy and the promise.

But where, even now after the lapse of so many hundred years, where shall we look for the fulfillment? Where is the glory, where the peace, where the love, whose reign was so beautifully heralded by the hosts of heaven? Alas, how soon after this blessed proclamation was the Prince of Peace himself compelled to say, "I am come not to send peace on the earth, but a sword!" It is lamentable to think, that the very religion of peace has been made the occasion of hitter hatred and bloody strife; and most lamentable of all to think, that

so often the very banner, stained with the blood of battle. should have proclaimed as if in mockery from its flying folds, "Glory to God in the highest!" Outwardly indeed the scene is greatly changed within a few centuries. Men, it is to be hoped, are beginning to beat back their swords into ploughshares, and their spears into pruning-hooks. But is there peace inwardly between man and man, or even between man and himself? No. The elements of outward warfare yet burn and boil in the bosoms of the many. There is not true and perfect peace on earth, because there is not good will towards man. There may be indeed every day fewer outbreakings of enmity; -- it is felt that war is a losing game. But although restraint is thus laid upon the lower propensities, are they dead? Do they slumber? Do they not even, where they may rest, arm man against his brother, erect barriers of pride, jealousy, indifference and aversion between them? Until there is good will, not merely an absence of open and outward collision, but positive good will towards man in the heart of man, there never can be peace on earth, peace either amongst men, or in individual breasts; and until this Millennium shall have commenced, there will not be "glory to God in the highest."

Too long has the world been wrapped in the delasion of imagining, that God is glorified in the degradation and destruction of man. God is then only glorified when the purity and peace of his own being are imaged in his moral creation, as they are in his outward universe; and that can never be until there is "peace on earth." So long as the sea of human feeling is ruffled and tossed to and fro by every wind of passion, it never can be a mirror to reflect the glory of God. The idea of our adding glory to the Creator is of course presumptuous. God, to be loved and glorified, needs but to be known. He can be known only so far as his image is seen and felt in the human soul. And it cannot be thus perceived and felt, till the soul is at peace with its fellow spirits, at peace with itself. Then there will indeed be glory to God in the highest degree, when all thoughts, all passions, all desires which

inhabit man's bosom, shall move in their appointed path, and revolve around the common centre of conscience, as calmly and harmoniously as the hosts of heaven pursue their appointed rounds; when that "peace of God which passeth understanding" shall dwell and reign in man's soul,-that peace which is not mere repose, "but an entirely harmonious action in which all our powers and affections are blended in a beautiful proportion and sustain and perfect one another." "It is," says the author I am quoting, "more than silence after storms. It is as the concord of all melodious sounds. the reader," he adds. " never known a season, when in the fullest flow of thought and feeling, in the universal action of the soul, an inward calm, profound as midnight silence, yet bright as the still summer noon, full of joy, but unbroken by one throb of tumultuous passion, has been breathed through his spirit and given him a glimpse and presage of the serenity of a happier world? Of this character is the peace of religion."

Who of us will not strive and pray that this peace may prevail and triumph in the world? It depends upon each one of us, in a measure to which we know no limits, when the Millenium of "peace on earth" shall dawn. have each, at least, the ordering of our own spirits. Let us see that harmony reign amongst the feelings and faculties in each of our souls. Let us see that all our powers and affections be subjected to the sway of conscience. In short, let us each be at peace with ourselves. The man of peace breathes peace around him. Let us show that our hearts are under the influence of a tranquilizing faith. Let us, both by word and by example endeavor to establish that peace which can come only from constant self-control, that peace which consists in the harmony of well ordered affections, of faculties rightly developed and disciplined, which alone can inspire its possessor with good will towards men-alone can enable him to reflect in his character and conduct the highest glory of God. Our work is a simple but a sublime one. The way may oftentimes seem lowly, but the end is great.

## INTELLIGENCE.

ORDINATION AT SAVANNAM, GA.—On Sunday evening, November 26, 1843, Mr. Dexter Clapp, an alumnus of the Theological School at Cambridge, was ordained over the Unitarian Church and Society at Savannah. The order of exercises was as follows:—Anthem; Introductory Prayer, by Rev. Dr. Gilman of Charleston, S. C.; Reading of the Scriptures, by Mr. Clapp; Hymn; Sermon, by Rev. Mr. Bellows of New York; Ordaining Prayer by Rev. Dr. Gilman; Hymn; Charge, by Rev. Dr. Gilman; Right Hand of Fellowship, by Rev. Mr. Bellows; Anthem; Prayer, and Benediction, by the Pastor. The weather was fine, and the church crowded. The exercises, which were three hours long, were listened to attentively by an audience of whom a considerable part were obliged to stand in the aisles.

The subject of the Sermon was a comparison of the tendencies of Liberal and Calvinistic views of Christianity to effect the emancipation of the individual souls of men from the bondage of iniquity, ignorance and sloth. From the text "Held fast the liberty wherewith Christ has made us free, and be not entangled again in the woke of bondage," the preacher labored to show that liberty, social and civil, moral and religious, is essential to the growth of the soul,--that the Unitarian movement is but a steadfast continuance of the Protestant Reformation, to which the rest of Christendom had proved faithless,—that this Reformation was itself not theological, but social, its great idea being liberty of conscience, which is important only because the private man, when crushed beneath the authority of churches, creeds, or corporations, suffers an extinguishment of his energies and is degraded in his condition. Unitarianism having been defended on the ground of its sole faithfulness to the Protestant principles of religious liberty; its distinctive doctrines were then contrasted with the prevailing views of Christendom, with reference to their favorableness to personal liberty, to freedom of thought, to individual responsibleness, to true enlargement of character. This contrast was run through numerous opposite opinions, and always with reference to the leading thought of spiritual liberty. The Unitarian and the Calvinistic views of salvation, of human nature, of the condition of acceptance with God, were thus successively

considered. As the Discourse is to be published, together with Dr. Gilman's Charge, it is not necessary to extend our present notice.

This Society, after unparalleled difficulties and most praiseworthy struggles, has at length attained a prospect of success. It has about one hundred firm members, and perhaps fifty vacillating ones. They manifest a great desire to maintain their Society, and a fixed determination not to be overcome. Although religious prejudice exists towards them to a degree which the Northern Orthodox community would countenance as little as we do, yet there is in that community a steady amelioration of bigotry and contempt. They are few and feeble in numbers and in resources, but in spirit and in long-suffering they are mighty.

It is to be hoped that any unkind feelings which may have been excited towards this distant church of our faith by the unhappy circumstances of the past, will not be allowed to continue. If they have erred, they do not feel that they have done wrong, and the case is not one to be decided by a hasty judge. At any rate, there are piety and worth and intelligence in this flock; and these are not so common that they can be overlooked, even when mingled with faults. In the new Pastor of this Society there is a good hope of success. Under a permanent, a serious and an able ministry, we doubt not this little Society will be built up in numbers, in faith and in charity, and become the beacon of many an anxious voyager, in a region where light does not abound.

ORDINATION AT WALFOLE, N. H.—Mr. Martin W. Willis, a member of the class which graduated at the Divinity School in Cambridge in July last, was ordained as minister of the "Town Congregational Society," in Walpole, on Wednesday, December 6, 1843. The order of exercises was as follows:—Introductory Prayer, by Rev. Mr. Crosby of Charlestown, N. H.; Selections from Scripture, by Rev. Mr. Brown of Brattleboro, Vt.; Sermon, by Rev. Mr. Waterston of Boston; Ordaining Prayer, by Rev. Mr. Pierpont of Boston; Charge, by Rev. Mr. Gray of Boston; Right Hand of Fellowship, by Rev. Mr. Livermore of Keene, N. H.; Address to the People, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Leonard of Dublin, N. H.

Mr. Waterston took for his text the 19th verse of the xvith chapter of Matthew: "And I will give unto thee the keys of the kingdom of Heaven." These words of Christ were first considered in their application to Peter. The interpretation put upon them by the Church of Rome was then examined, and the theory of that Church stated and commented upon; as it claims for itself exclusively the keys of the kingdom, and maintains that the true church is confined to its own communion. The days of the Reformation and the theory of the Protestant Church were next made subjects of remark: as this also claim the keys, transferring infallibility from the Pope to dogmas and creeds. The preacher advocated another theory,—that the true kingdom of God is a kingdom of holiness; that this kingdom is not confined to any communion; that it embraces the truly good of every name. It consists in spiritual life. This is the key which will open the living temple. Where then is the church that holds this key? It belongs exclusively to none. But if to any church, it certainly must belong to that which believes in the declaration of Peter which caused Jesus to address him in the words of the text. Those who believe that Jesus is "the Christ, the Son of the living God," and are led by this belief to cherish his spirit and walk in his steps, must hold the keys of heaven. A statement was then given of the views generally held by those who take the Bible alone for their guide, leaving to all the right of private judgment. The object of the close of the sermon was, to show that no views in the world are better calculated than our own to awaken the mind to a deep sense of its wants, and to a true spiritual life; that the church which was consistent in its maintenance of these views was established upon a rock and held the celestial keys.

Three hymns were sung, written for the occasion. The church was crowded, a large number of Unitarians from Keene and Charlestown and other neighboring towns being present. The house itself is an ornament to the beautiful village in the midst of which it stands. The interior is arranged and fitted up with much neatness and good taste. Recesses of the same depth as the pulpit, and enclosed by a neat railing, are formed between the pulpit and the walls on each side; in one of which is to be placed the Communion table, and in the other a baptismal font, together with a book-case for the Sunday school library. On the walls above, fronting the congregation, are two large and beautifully executed tablets; that over the table rep-

resenting the Cross, and that over the font an Anchor, each emblem being accompanied with appropriate selections from the Scriptures.

The society at Walpole have passed through many changes and experienced some discouragements, but their recent efforts and manifestations of zeal show a landable vitality and energy, and lead us to augur favorably of their future condition.

ORDINATION AT WINDSOR, VT.—Mr. Frederic Hinckley, of the class graduated from the Cambridge Divinity School last July, was ordained as minister of the Unitarian Society in Windsor, on Wednesday, December, 13, 1843. The Introductory Prayer was offered by Elder Hazen; Selections from Scripture, by Rev. Mr. Nightingale of Athol; Sermon, by Rev. Mr. Clarke of Boston; Prayer of Ordination, by Rev. Mr. Thomas of Concord, N. H.; Charge, by Rev. Mr. Pierpont of Boston; Right Hand of Fellowship, by Rev. Mr. Willis of Walpole, N. H.; Address to the Society, by Rev. Mr. Brown of Brattleboro' Vt.; Concluding Prayer, by Rev. Mr. Sweet of Pomfret, Vt.

Mr. Clarke discoursed upon the words, from 2 Corinthians, iv. 5: "For we preach not ourselves, but Christ Jesus the Lord." His first position was, that the true minister is not to preach himself; either for self-exhibition, for a livelihood, for the diffusion of his own opinions and philosophy, or of his own theories about Christ, instead of "Christ and him crucified." The second position was, that he who truly preaches Christ preaches him, 1. as the Son of Man; 2. as the Son of God; 3. as a Mediator; 4. as a Saviour. After setting forth, and illustrating these points, and showing that the Unitarian does so represent and preach Jesus, Mr. Clarke insisted that the preacher must never fail to speak from his own clear conviction, if he would speak with power and effect to this age, for the age is getting deeply in earnest and growing religious.

The services were held in the Baptist Church, opened with praiseworthy liberality for the occasion. The Windsor society have striven faithfully, and have now encouraging prospects.

Other Intelligence we are obliged to defer.

# MONTHLY RELIGIOUS MAGAZINE.

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#### PERSONAL AND SOCIAL REFORM.

It is admitted by all who believe in the Divine origin or spiritual power of Christianity, that this religion is intended to have a twofold operation in the world, as it changes the character of the individual, and as it improves the condition of society. But which of these two results must precede the other, which of them, that is, stands in the relation of cause, and which may be viewed as the effect, is a point on which a difference of opinion has arisen, and particularly of late been expressed with considerable earnestness. By some it is maintained that Christianity must exert a direct action upon social institutions, before it can be expected to control individual life; while others consider the production of personal excellence the first step towards any amelioration of social evils. This is not a question of merely philosophical interest; it has practical bearings that entitle it to attention.

One remark we may make without farther preface,—that the truth will probably be found to lie between the extreme statements, sometimes made by those whose partiality for an opinion renders them blind to its proper restrictions. To deny, for example, the hindrance which corrupt usages and bad institutions oppose to the action of Christianity upon the indi-

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vidual mind, is to betray an absurd attachment to theory in the face of numberless facts. This hindrance may amount in effect to a positive barrier, by which the light of Divine truth shall be completely intercepted. How can Christianity reach the children of degradation and misery, who are born, and by the irresistible pressure of social circumstances are kept till they die, in a state of ignorance, which makes some who at this day labor on, or beneath the English soil, inferior in intellectual as well as physical power to their Pagan ancestors ? How can Christianity effect an entrance to a heart which from its first pulsations has been stimulated to vicious desire, and surrounded only by the atmosphere of wickedness? Social injustice may disappoint the purposes of Divine mercy. To make no attempt for the abatement of those eyils under which portions of society groan and grovel, because Christianity is understood to address itself to the individual soul, is a degree of folly of which no reasonable or conscientious man could be guilty. But, on the other hand to maintain, that the character of the individual must be determined by the condition in which he is placed, is to make man the mere creature of circumstances, and to reduce the power of Divine truth below the force of outward arrangements; which is virtually denying both the moral nature of man, and the spiritual energy of God. Numerous examples too might be quoted from actual life, in contradiction of such a statement. "Oliver Twist" is a fictitious name, but a real character, and Christian piety has burned brightly even amidst the damps of a coal mine.

Without running into any such extravagances, we may entertain the question, whether Christianity should in the first instance be employed as a means of personal or of social regeneration. We have said that this is a practical question; for on the answer which it may receive will depend very much the direction that shall be given to the efforts of philanthropy, and with the answer will vary also our estimation of

the influence which Christian truth may acquire over our own souls. Let us then seek to approach a just answer.

If we look at the early history of our religion as we find it recorded in the New Testament, we cannot but notice that it made the individual the object of its address. Its commands and exhortations, its remonstrances and warnings, its rebukes and its encouragements, its revelations and its influences were pointed at the individual. It aimed at reforming character, which is a personal possession. It awakened the conscience, which has its seat in the breast of the individual. repentance, which is a work that each man must undertake and accomplish in his own soul and his own life. It opened the way to perfection, which every one must tread in his own singleness of purpose. When we read the discourses of our Lord, whether in Galilee, as we have them in the narration of Matthew, or at Jerusalem, as preserved by John, we cannot resist the impression that Jesus meant his teaching should act upon the soul in its private exercises, and upon the individual in his personal relations. Any one who shall repeat the Beatitudes, or the whole of the Sermon upon the Mount, or the passages in which Christ speaks of the spiritual life of which he is the Author, or his parting conversation with his disciples, must see, we think, that he intended his religion should work upon and within the individual. That Christianity in its first age aimed at personal regeneration and sanctification, is too plain to need proof beyond what lies in the minds of every one who has read the New Testament. The Apostles, following their Master's example, called men to repentance, to faith, to a new life. They too made religion, in the interest which it claimed, a personal concern, and in the effect which it wrought, an individual experience.

This is rendered the more remarkable by the contrast between Christianity and Judaism. The latter was a social system. It moulded the institutions of the people, determined their civil polity, affected their internal and external relations, and entered into direct connexion with their forms of social activity. Its worship was national, its precepts contemplated the existence of a certain state of society, its sanctions included public prosperity or calamity. How different is the strain of Christian instruction and promise. Judaism was national, Christianity is personal; Judaism was for a people, Christianity is for the individual.

The persuasion which we derive from the perusal of the New Testament is strengthened by considering that there Jesus is held up as an example. An example, we ask, of what? Of personal character. An example to whom? To each and every disciple, in the acquisition of personal excellence. We never associate the character of our Lord with a peculiar set of institutions, or any one class of social influences. It is the glory of his character, that it retained its purity in a corrupt state of society. While we think of him as constantly engaged in doing good, we do not identify him with a particular mode of beneficence, but rather feel that under all circumstances such a being as he must have been good, and done good, and that in this respect he is an example to us—an example of what each of us should be in the various circumstances of our several positions. To speak of Jesus as the type of a particular state of society, though such an expression may be allowed under the latitude which is given to speech in our day, seems to us proper, and such language to be intelligible, only in view of the final result of Christianity, when all men, or all the members of a community, shall be brought to bear the likeness of Christ.

The negative instruction of Christianity, if we may so designate the instruction to be drawn from its silence, confirms the impression which its positive teaching is suited to make upon the mind. Neither Christ nor his Apostles assailed the institutions of the time in which they lived. So far from this, his words were, "Render unto Cæsar the things that are Cæsar's;" while their language was, "The

powers that be are ordained of God;" "Honor the King;"
"Obey magistrates." No one can doubt that Christianity looked
with disapprobation upon the Pagan institutions of which
Cæsar was the head, and upon the profligacy which both Heathen and Jewish magistrates exhibited in the administration
of their offices. But public revolution was not the end which
the Gospel or he by whom it was promulgated had in view,
and social reform was an object which he knew, and his Apostles after him knew, could be much more wisely and permanently secured by leading those who composed the community
to a higher life, than by expending the strength of heavenly
truth in a warfare against the social vices of the age. The
conduct and language of our Lord and his Apostles, to which
we have now referred, seem to us decisive on this subject.

If however confirmation of the opinion to which the Scriptures lead us be needed, it may be found in the fact to which many persons appear to pay little attention, that society is nothing but an aggregation of individuals. The community is made up of its members, the vices of the community are the vices of its members, the evils under which society reels are the evils which those who constitute society have created or nourished, and which they who compose society must diminish or remove. Society is often described as if it had a will and a conscience of its own; as if it possessed the attributes which belong to a person. Many are deluded by language of They entertain the idea, that there is some other accountable agent besides the individual, and they are very willing to throw off upon this creation of rhetoric as large a part as they can transfer of their own errors and sins. ety has no conscience, no will, no responsibleness, except in the phrase which uses a convenient figure of speech. Society can do nothing,-can neither form nor express a judgment, can neither introduce nor change any practice, neither maintain nor subvert any institution, whether good or bad,-excepting as they who constitute society, its separate members,

judge, or speak, or act, each one for himself, in his own place and in his own way. As the light which comes from the stars is only the sum of light which they separately shed forth, as the muscular force of the body is the amount of force which resides in the separate fibres of the muscular texture, so the power which society can exert, or the light which it might pour upon the abuses that need exposure, is but the amount of power, the sum of intelligence, which belongs to the individuals who make up society. Society therefore cannot be a subject of reproof or exhortation. Christianity could not call society to repent or to be perfect.

When we speak of the action of Christianity upon society, therefore, we mean, if we mean any thing, the action of Christianity upon the individuals who in their collective union—a union which may be an accident or a necessity, and not a matter of choice—who in this their union compose society. It clearly follows, that social abuses can be reached only through the conscience or sensibility of individuals. The only way in which Christianity can reform the errors of society is by opening the eyes of individuals to their character. The only way in which it can change institutions is by convincing the men who support those institutions that they are pernicious or imperfect; and men can be convinced of a truth, whether speculative or practical, only in their individual being.

Is it said that government can correct these abuses? Government is only the name we give, either to the power which certain persons holding public stations exercise, or to the persons themselves in their collective capacity. We are therefore again reduced to the alternative of enlightening individuals or of accomplishing nothing. Is it said that the will of the majority can amend the evils of the social state? The majority are only the greater number of persons, or more properly, of adult men in the land; and the will of the majority is only the balance which is struck upon a comparison

of all the wills of those who are permitted to have a voice in public affairs,—each of whom must be approached singly by the truth, before the whole, or the greater part can discern and will what is right. Is it said that public opinion controls every thing, and can introduce any change that may be needed? Public opinion is the concurrence of the minds that belong to a community, expressed in certain established and understood ways. Unless these minds are properly instructed and influenced, each in its own action, public opinion can never be made to demand or desire any reform. Christianity therefore cannot reach public abuses or social evils, cannot touch a usage or an institution, except through its influence upon individual intelligence, conscience and sensibility.

What then is our inference? That the evils which we deplore are past remedy? Or that we need take no interest in the condition of society? No. Precisely the opposite is our conclusion. And it is because we would point out the only true method of removing these evils, and would lay upon the consciences which ought to feel it the burthen of caring about these things, that we insist upon the impossibility of reforming social errors, except through individual conviction and effort. All that remains for us now is, to show that the conviction and effort of individual minds can be determined by Christianity, only as Christianity shall come into immediate connection with the thought and sentiment of those minds. But this does not need to be proved; for it is evident, and will be disputed by no one. We must be Christians, before we can act as Christians. We must have taken the truth into our souls, before our judgment and endeavor shall be such as truth would dictate.

If therefore we would abate the moral nuisances of society, we must, all and each of us, become true Christians—take the Gospel into our hearts, and have the faith which worketh righteousness. Do we advocate indifference to public evils; insensibility to the crime and wretchedness, the oppression,

fraud, and manifold wickedness, which fill the land with their pestiferous influences and mournful effects? God forbid! Do we counsel any to withhold their sympathy from the benevolence which seeks to elevate the condition of the depressed, or to reclaim the people from the delusions by which they are misled? Again we say, God forbid! No. We would not hinder, but quicken sensibility to the evils which prevail around us, and would show how it may effect the end which it desires. We would clothe a benevolent and Christian purpose with efficiency, by showing that through personal character alone can Christianity approach, much less overcome, the vices that prevail in society.

E. S. G.

#### USES OF DISAPPOINTMENT.

"We trusted that it had been he which should have redeemed Israel."

What a revelation of ruined hopes and disappointed expectations these few words contain! Long matured visions of earthly splendor and renown had been laid in the dust by the events of the last few melancholy days. He whom the disciples had followed from the commencement of his career, whom they had loved as a friend and reverenced as a teacher, and concerning whom they had some dim perceptions of a glory that should yet dazzle the nations with its excelling brightness, had died the lingering death of the cross and was entombed in darkness and silence. The royal robes of their imagining were exchanged for the habiliments of the dead, the kingly palace for the tomb of Joseph, and the shout of triumph for the wail of maternal sorrow.

"We trusted that it had been he which should have redeemed Israel!" It would be difficult to express the extent of the disappointment conveyed in this pathetic exclamation. It was the natural out-pouring of the wounded heart, and the heart alone can respond with the full gushing sympathy excited by deep and genuine emotion. The land of David and Solomon had become a province of Rome, and was now at the mercy of that warlike and stern policy that trampled upon the rights and privileges of the conquered and enslaved. The Roman eagle might penetrate even the Holy of Holies in the sacred temple; and whose hand so adventurous as to stay its flight, or so strong as to fetter the pinions that overshadowed the holy city?

Their synagogues, adorned with all that wealth could purchase or affection bestow, were mercilessly razed to permit the erection of heathen temples; and, subjected to tyranny the most overbearing, and persecution the most cruel, they turned to the hope of a deliverer with the tenacious energy of a desperate people. It was noised throughout Judea, that the Deliverer had at length appeared; and cruel must have been the prostration of their long cherished hopes, when it was known that the wail of his heplessness ascended from a manger, and that his humble mother, alarmed for his personal safety, had fled into Egypt. We can almost see the lip of scorn and hear the tones of derision with which such tidings were received, coupled with the name of Israel's long-expected Messiah. And probably the wonderful accompaniments of his birth had passed from the minds of men, when he again drew the attention of his countrymen by his doctrines and miracles.

Again the star of hope hovered over his pathway, and many, very many believed that he would exercise his astonishing powers in behalf of his enslaved, insulted nation. He declared that his kingdom was not of this world; but his words fell powerless upon their benighted understandings, and even the chosen few admitted to his most intimate companionship believed, until he was extended upon the fearful cross, that he would rescue Israel from her Roman oppressors. Before their astonishment had time to expend itself, or their sorrow

to lose its sharpness, Jesus stood again among them, victorious over death and ready to ascend to his Father.

How rapid from that hour was the revolution in the minds of the re-collected band of the disciples! They had the satisfaction of once more listening to his solemn and impressive words, and they saw him borne away by invisible hands from scenes of earthly trial and suffering, and they felt that his mission was accomplished. Upon the ruins of expectations that lay so thickly scattered over their mental world, they reared the holier temples of faith, hope, and charity; and, girding on the armor of righteousness, and grasping the banner of self-devotion, they went forth to combat with a world lying in darkness and ignorance. Henceforth they were to be known as the champions of the despised cross, the professed followers of the crucified Nazarene. From the disappointment of their ambitious projects this high and holy determination was born and nurtured into the beauty and strength of maturity.

And we, too, who have revelled in bright anticipations which faded into nothingness, — we who have coveted large possessions, and enjoyed for a brief season and then given to strangers' hands our pleasant heritage, we who have leaned with strong affection and unfaltering trust upon the arm of friendship and then laid the dust upon the brow we loved so well, — we too draw a lesson from the sad ministry of disappointment. With the falling of hope's brightest blossoms there mingle voices of warning and encouragement. The full measure of our confidence cannot be trusted in earthly vessels. Their frail texture cannot bear the precious burden; and while we are garnering up our treasures, the moth and rust corrupt them, the arrow of misfortune touches them, and they lie scattered and wasted.

There is a resting-place for the traveller, though the worldly may not see it; there is an anchor for the soul which the waves of eternity cannot wash away; there is unshadowed light beyond the regions of sin and sorrow. And the Author and Framer of all this blessedness is God, who invites us by the discipline of his providence, by the warning of his word, by the smile of his fatherly protection, to cast our burden upon Him and be at peace. May he grant us the wisdom wisely to improve our varied lot, so that, like the renewed disciples, we may go forth strong to the conflict with evil, and win at length the crown of glory that fadeth not away.

n. J. w.

#### FIDELITY TO RELIGIOUS CONVICTIONS.

A passage occurs in a discourse lately received by us, delivered by Rev. John Kentish, before the Society established in the West of England for promoting Christian Knowledge and the Practice of Virtue by the distribution of Books, which many of our readers, at least those living at a distance from the metropolis, will find to contain useful thoughts.

"For advancing Christian truth and virtue, the Eternal God combines the agency of men of various endowments; the steady, self-denying zeal of one individual, the judgment and discrimination of another, the research and learning of a third, the active talents of a fourth; and, together with such associates and services, men of amiable temper and kind, conciliatory manners; men to whom belongs the power of goodness (an influence far beyond that of merely outward station.) and whose consistent and exemplary characters plead with silent nor unheeded eloquence in favor of the Apostolical doctrine, that 'to us there is but one God, the Father, and one Lord, Jesus Christ.'

At this crisis, the duties of Christians and Protestants of our denomination require to be stated with more than usual plainness and fidelity, and to be discharged with no ordinary vigilance. They are included under the exhortation, to 'maintain the truth in love.' The world is not ours, nor, in some important respects, the world's law. Men cast out our name as evil. For the answer of a good conscience towards

God, we meet with social annoyances and privations. In all this there is what a friend of mankind and of his country, a lover of peace and order, and charity and justice, an advocate of truth, and of the inquiry and freedom without which truth can neither be found nor spread abroad, will, on many accounts, lament; in this there is what, at first view, may not only astonish us, but endanger our exercise of angry and ungenerous feelings, in return. They, however, who are familiar with human nature and society, and with the records of the Christian doctrine, and the history of its progress, will scarcely be of opinion that any strange thing has happened to He who is earnest in seeking goodly pearls, will be more than content to pay the price of the costliest. If our religious characters are improved, as they may and should be, by labors, sacrifices and trials; if, individually, and as a body, we are the better for them, more resigned to God, more attached to our great Leader and Forerunner, more kindly affectioned and useful to our brethren, how can we murmur at this salutary discipline? Let us even be grateful, when we contrast it with the heavy but well-sustained sufferings of our fathers in what they deemed to be the cause of Truth and Freedom."

#### THE EMIGRANTS.

#### FROM THE GERMAN OF FREILIGRATH.\*

I cannot take my eyes away
From you, ye busy, bustling band!
Your little all to see you lay,
Each, in the waiting seaman's hand!

Ye men, who from your necks set down
The heavy basket, on the earth,
Of bread from German corn, baked brown
By German wives, on German hearth!

<sup>\*</sup> The most popular living poet of Germany. See Howitt's Rural Life in Germany.

And you, with braided queues so neat,
Black Forest maidens, slim and brown,
How careful, on the sloop's green seat
You set your pails and pitchers down!

Ah, oft have home's cool, shady tanks
These pails and pitchers filled for you:
On far Missouri's silent banks
Shall these the scenes of home renew:—

The stone-rimmed fount in village street,
That, as ye stooped, betrayed your smiles;
The hearth and its familiar seat;
The mantle and the pictured tiles.

Soon in the far and wooded West
Shall log-house walls therewith be graced;
Soon many a tired, tawny guest
Shall sweet refreshment from them taste.

From them shall drink the Cherokee,
Faint with the hot and dusty chase;
No more from German vintage ye
Shall bear them home, in leaf-crowned grace.

O say, why seek ye other lands?

The Neckar's vale hath wine and corn;

Full of dark firs the Schwarz-wald stands;

In Spessart rings the Alp-herd's horn.

Ah! in strange forests how ye'll yearn
For the green mountains of your home,
To Deutschland's yellow wheat-fields turn,
In spirit o'er her vine-hills roam!

How will the form of days grown pale
In golden dreams float softly by!
Like some unearthly, mystic tale,
'Twill stand before fond memory's eye.

The boatman calls! go hence in peace!
God bless ye, man and wife and sire!
Bless all your fields with rich increase,
And crown each true heart's pure desire!

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#### MEANS OF RELIGIOUS GROWTH.

A SERMON, BY REV. JAMES I. T. COOLIDGE.

1 Timothy iv. 15. Meditate upon these things; give thyself wholly to them.

Religion,—its spirit, its hopes, its promises, its bright faith, is acknowledged to be the one thing, the only thing essential to an immortal soul. We can do without all things beside, without wealth or honor or worldly pleasure, without earthly home, friends, parents; but we cannot do without the aid, support, encouragements of true religion. The difficulty is, that with this assent, men pass it by. The Priest and Levite acknowledged, without doubt, the duty of benevolence, and had exhorted men to its practice; but when the wounded traveller, bound and speechless, appealed by his utter helplessness to their sympathy, they could come and look and pass by on the other side. So is it likewise with men in regard to the essential importance of religion. They come to church, they go where men talk about it, they come and look, but pass by on the other side. They leave the subject where they found it. But there are those to whom it has solemnly and effectively appealed, and who ask with earnest solicitude, how shall it be obtained? How shall we make its spirit pervade and sanctify our hearts and lives? What means shall we employ to engraft religion as a living principle into our characters?

We shall endeavor to answer this question briefly; though on this matter it is exceedingly difficult, if not impossible, to establish any general, universal rules. What has been of service to one heart, may be altogether unsuited to another. What has been the course of one's experience, may not, ought not to be the course of another's. Each one must find what methods are best adapted to his own mind and heart, and faithfully employ them, whether usual or unusual,

whether the course is laid down in books and by the practice of sects, or not. Still, it may be profitable to consider some of the means which may afford us assistance.

And, first, let us well understand and keep before our minds, that the religious character is the result of long and patient cultivation, not of a moment, not of a day's impression, not of strong desires and resolutions only. It is a work of effort, labor and perseverance. We do not mean here to object to, or deny the doctrine of sudden conversion. We believe and teach, that there are moments when a sense of our own sinfulness is borne in upon the soul, and seems to press down upon it with a mountain weight; when the world sinks into its rightful place, and the eternal things of the spirit stand before the soul's unclouded eye, as distinct, solemn and mighty realities; moments when we are nearer the great Soul of the universe, than is man's custom; when God's mercy seems to be more full and freely flowing; when Christ's teaching and death come upon us with an influence we cannot resist; when a solemn experience of sorrow, loss, bereavement, or bright moment is ours; when the Spirit of the Almighty seems to overshadow us, as with a visible presence, and brings us and bows us before the mercyseat, melted into deep but hopeful contrition. We believe in such moments; we look for them, when the vow of amendment shall be registered in the heart, when the prayer is no formal service, but the outpouring of the feelings which rise and swell in the breast; when the soul, going out of itself, loses itself in its communion with the great Father of all, and is filled with that peace and holy rest which give to the unburdened spirit assurance of the Divine pardon. Again we say, we believe in such moments; we would multiply them for ourselves, and for you, my brethren. May God grant that often his spirit may move over this people, that here as they kneel around this altar, and sing the hyan of praise, or listen to the words of instruction from the preacher's lips, His spirit may touch the hearts of both preacher and hearer, that they may burn and thrill within them, beating with unwonted aspirations for a holy and divine life. I believe in such moments, when the spirit of the Deity seems nearer to us than is its wont; when we feel it moving upon our hearts, as never, or but seldom before. To deny this, would be to deny the experience of almost every soul that is at all awake to the solemn realities of its being. Still, we would strenuously assert that no such moment-holy, powerful as it is, lifting as it does the whole burden of sin from the soul, and filling it with a peace and rest it has never known before-no such moment is sufficient of itself to change and rebuild the whole character. may give the first impulse, but does not complete the work. may lay the foundation, but does not raise the superstructure. It may convert, but does not sanctify. This is the result of long, persevering labor and effort. Step by step, rapidly or not, still step by step must we work our way upwards. degrees, by here a victory and there a long contested struggle, must the religious principle gain a firm hold in the heart, engraft itself there, and spread its divine influence over the whole character. By remembering this great truth we shall be saved from much discouragement and anxiety. sometimes said and oftener thought, that to become religious is, if not an easy, yet a speedy work when once resolutely entered upon; that soon the world may be dislodged and the religious principle grow and pervade the whole man. because of this pernicious idea that so many are disheartened. They began the work with a strong will under the Divine impulse, it may be; but they could not gain the whole of what they sought; they could not feel the perfect confidence, the faith, the repose, which they may have seen sometimes exhibited, and which Christianity promises; they could not do all they would; they would not do all they could; and in vexation and sorrow they exclaim, 'We have tried, and tried again; we have resolved, and re-resolved; but almost at the

moment of our resolution, we have fallen away; we might as well give up the work; there are some who can accomplish it, but for us it is impossible.'

But stop, my friend; yield not yet; start with a new resolution and with a truer knowledge of the work you have to perform. It is a work. Forgetfulness of that is the secret of your discouragement and anxiety; a work to be wrought out in your hearts, to be resolutely begun and resolutely pursued till it is finished, whether that be in this life or the life to come. Remember that the germ of religion which has begun to spring up in your hearts may be but as a "grain of mustard seed, which is the least of all seeds," yet watered, and watched over, it will grow up, though it grow slowly amid the weeds and tares with which the heart is full, till it overspread your whole being. Besides, how long is it that you have suffered your passions, appetites and worldly interests to rule you? How long have you suffered pride, fashion, miserable frivolity to dwell in your heart? How long have you been the slave of sin and of the mammon of unrighteousness? One, or twenty, or fifty years? And do you suppose the whole of that period is to be erased by one resolution, one prayer, one struggle? No, to-day and to-morrow, this year, next year, though you may despise the hollowness and vanity of the former objects of your desires, they will be ready to lead you away; they will arise as tempters the wilderness, when the heart is open and unguarded; but every "get thee behind me, Satan," will weaken their power, and retard their return. Be not troubled then, you who have commenced the religious life, if you do not attain at once; if the peace, the reposing faith and confidence, the same constant upward-looking of the mind and heart, which you may behold in some elder Christian, do not at once fill your breast. Be of good cheer, work on, today, and to-morrow, and the third day, -work on, this year and next, and every effort will give new strength for further **5**\*

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effort—new hope, new peace, joy and freedom. This may be called an uncomfortable doctrine; I cannot help it. I know of no short road to virtue and holiness. And I do not wish to seduce any one by representing the religious life as an easy, indolent life,—the religious character as an easy, unmanly character. To work, and to work against a whole tide of adverse circumstances, is the glory of man. Yes; "strive to enter in at the strait gate," says the Saviour,—against trials, temptations, difficulties without and within; and his disciples should say or think nothing else.

I have dwelt upon this point, because I fear there is an error in the minds of many with regard to it, and because it is fundamental to any inquiry into the means of acquiring the religious character. Let us now briefly consider some of these.

The first that I shall mention is, that we strive to gain a deep conviction of the reality of the great truths of religion. We must study them till they become as real and positive to us as the things of the world. We must learn what they are in themselves and in relation to us, that we may know what we mean when we speak of them. I cannot but feel that here is the difficulty in the minds of many. The mighty and sublime truths of the soul are seldom, if ever, made the subjects of distinct thought and inquiry. I cannot but feel that many use words only, when they undertake to speak of God, the soul, heaven, eternity. I see too much levity on the part of men, particularly of young men and young women, with regard to these solemn truths, to have the uncharitableness to think they know what they mean and do. Every where there is this spiritual blindness, and of consequence indifference. The things of the spirit are supposed to exist in some dream-land; the truths of religion are supposed to be airy nothings, fictions. Before then we can be religious men, these truths must be brought out of their mistiness and vagueness, must be seen and felt to be present realities; now, in this world, concerning life, not death, earth, not heaven.

They must stand before the soul distinctly, as the things of this world before the outward eye. How many really know what they mean by God, the soul, sin, salvation? If the question was put, would there not be hesitation, a repeating of much that the outward ear may have heard, rather than a free expression of a clear idea or a deep feeling of the heart? This will not do. No matter how much our feelings may have been moved, no matter how strong a desire may have been excited; before we can gain the religious character, we must gain a knowledge of the truths upon which it is built. So long as God is a distant image, so long as Christ is merely a historical person, who long ago existed, so long as eternity is a word signifying nothing or not much, so long as salvation is a mere word to frighten weak men and women, who will or can go heartily to work in this solemn matter? No; if we would lead a Christian life, if we would possess the Christian character, we must study the truths which religion and Christianity offer to our minds, till they become distinct realities. We must study the solemn subject of God with reverence and devotion, till we feel our souls drawing nearer and nearer to Him, his spirit moving upon our spirits, and lifting them above the world in lofty aspirations, which can alone be satisfied with the living God. We must walk with Him wherever we go. In the sunlight and the mild air, in the cloud and cold, we must see present manifestations of his will towards us. In all the experience of life we must refer back to Him. We must study Him till his glorious perfections shall rise and grow upon our minds and awe us into deep adoration; till He shall be no longer a distant image, but a present reality, here or nowhere, in every life-breath, in every act and thought. We must study Christ, not as having lived, but as now living, now speaking to our sin-diseased souls those words of heavenly promise, now calling to our wearied hearts, "Come unto me," now dving in torture upon the

cross, if by any means our souls might be touched, and by that most affecting testimony of the Father's love for his dying children, cast off the burden of sin, and be cleansed by "that blood of the Lamb." We must dwell upon the vast subject of eternity, till time shall seem to be swallowed up in immensity, and eternity overspread us as the broad arch of heaven.

The seeker after religion, then, must plainly be a man of sober thought and reflection. He must frequently turn aside from the dusty ways of life and indulge in holy meditation and prayer. His rising must be blessed by the morning aspiration to the Father, who has folded him during his slumbers in his all-protecting arms, and with a touch gentle as the morning light awakened him to renewed consciousness. Often as he walks amid the busy throng of men, or quiet and alone, must the great truths of his being be present to his mind. And when the hushed and sober hour of evening comes, again let him meditate upon God, and seek communion with Him who gently draws around the earth the dark curtains of the night. Always and everywhere let him associate himself in spirit with the Almighty, and walk conscious of the wonderful agencies of God's power everywhere around him and of the mighty interests bound up in his soul. And while he thus meditates, the fire will burn, a flame of true devotion will be kindled in his breast, thoughts, emotions, deep feelings will crowd in upon his heart. His whole being will be swayed and penetrated by hopes, desires, joys, such as he knew not of, and such as can only be known by the soul's experience. And then, my friends, when your hearts are full, or when they are but stirred as by the slightest breath of heaven, grieve not the holy spirit of God; quench not the sacred flame just kindled on the altar of your hearts; give vent, expression to the emotions that have been excited. Let them have free course and flow out in the language of praise and prayer. Fall upon your knees before

your God, who has thus testified of his presence; lift up your souls for more of his spirit, open your hearts to its influences, that shall descend as the gentle rain; pray for a deeper love, for a more real conception of eternal truths, for a stronger consciousness of your eternal destiny. Be not extravagant, heap not up epithet upon epithet, magnify not your sinfulness beyond what you feel. Be sincere before God and your own soul. Express to Him the feeling as it is in your own heart, and your prayer will not fail to be heard, and your feeling, whatever it may be, to be deepened and sanctified. I greatly fear that we do not suffer the religious feeling, excited by any experience, to have an outlet. We are too apt to repress it both before God and man. me, we do thereby great wrong to our own souls, and grieve the holy Spirit. Resist no feeling that leads to prayer, but often by prayer seek to awaken and sustain all holy desires and emotions. Fail not in this, my brethren, you who would begin and persevere in the work of building up a religious character. You who would have religion, Christianity, not a name, and belief, but a reality and a life-begin and end with prayer. Let your chambers be your oratories, where in an humble, fervent, genuine spirit you lay your whole hearts bare before your God. A religious man, a Christian, without prayer, is an impossibility. Seek your God, brethren, in private as well as in public, and around the domestic altar. Tell him of your wants, your desires, your trials, your doubts and fears. And He who heareth prayer will answer you in the peace, strength, confidence which shall fill your souls. Seek your God, before you seek your business, before you engage in the active duties of life, and you cannot easily, without a struggle, submit to the temptations and sins of the world.

Once more, if we would cultivate the religious spirit in our hearts, let us seek the aid and encouragement of friends engaged in the same great work, to aid them by our light, and be animated by theirs; that our hopes may cheer their despondency, that their faith may dissipate our doubts. I know it is the nature of deep feeling to seek retirement. I know that there is a joy and a grief with which the stranger intermeddleth not, that there are emotions, experiences, which are between a man's own soul and his God, which it would be almost desecration to bring out before the eye of the unsympathizing world. But here a caution is to be observed. Let us not push this diffidence, this love of secrecy, too far, lest the emotion die. I would not have one proclaim it at corners of the streets, and call all men to bear witness. let the new seeker of religion encourage and support the young desire of his heart, by reading, meditation, and prayer. On this he must depend. But I would have him also seek some friend, or friends, into whose sympathizing hearts he can pour the emotions which dwell in his own, that they may grow by the new food they feed upon. Is it not too often the case, that our feeble resolutions have failed for the want of this sympathy? I fear so. But I may not pursue this point. Let me only say in fine, let your religious purposes have some vent, some manifestation, somewhere and somehow; let religion characterize your conversation with your families, with your friends, let it throw its spirit over the whole business and intercourse of life. That is to say, live upon the truths of religion, as far as you know them, aided by the impulse the study of those truths has given your hearts; live upon them, as you have lived upon the truths of this world. As they have animated you, so let these. Then shall they become experimental, we shall know them by having lived them.

Religion, my friends,—we need no argument to prove it,—religion we all acknowledge to be no fiction, no dream, but all essential, and alone essential to an immortal soul. We need it beyond all things beside, we need it to support the heart under the experience of life, to soothe our griefs, to sustain and sanctify our pleasures. I have sought to direct

your thoughts to the means of its culture. Meditate upon these things, give your minds wholly to the subject. Leave it not here, carry it to your homes, ponder it there with your Bibles open before you. Let God speak to you from the book of his word. Let Christ speak to you from the record of his life. Bend in prayer that your feeble resolutions may be strengthened, that the insensibility of your hearts may be dissolved in love of him and his pure service. So do, to-day, to-morrow and every day that God spares your life; and then, and then only, shall your names be written in the Lamb's book of life.

### LABOR.

It would be a task of some interest to trace to their origin the absurd notions that have prevailed, and that still prevail to so great an extent, in regard to manual labor. But such is not our present purpose. It is enough to know that they spring from a corrupt and degenerate taste. It is enough to say that an idea of the true dignity of labor, however long forgotten, has begun to be awakened into life,—not to die, we trust, until its healing power shall have been felt through the world. Whatever may be thought of a thousand theories, in the adoption of this one principle by the mass of mankind,—that labor is natural to man, necessary to his highest welfare, and so honorable—we discern an element of sure progress.

One would suppose that an observation of the Power which is constantly at work around, above and beneath us, might have taught man, if analogy can teach him any thing, that he too must labor, that he was made for it, and that he cannot accomplish the true end of his existence without it. Yet unfortunately, while ignorance has prevented the mass from discovering their real position, those possessed of knowledge,

wealth and power have been lending their influence, some times perhaps unconsciously, but in too many instances willingly, to depress the real workers of the world and teach them to despise themselves.

Take as an example the poet Cowper,—a man whose ear was ever open to the great call of humanity, and who certainly had a keen sense of some of the wrongs which man inflicts upon his fellow. Yet even Cowper shows himself to have been not entirely free from such a false prejudice, when he claims for the man of leisure as he is pleased to call him, exemption from work

"That asks robust, tough sinews, bred to toil, Servile employ,"—

And asks for him only

----" Such as may amuse, Not tire, demanding rather skill than force."

Perhaps he never considered the blighting effect which that single sentence might have on the heart of many an Englishman who, though poor, had supposed himself a free man, because not obliged to eat his bread beneath another's roof, but able to earn it with his own hard hands. No doubt Cowper was a great admirer of rural life, and held frequent and high communings with nature. But had he questioned her more closely still, he would perhaps never have uttered that mistaken sentiment. She would have told him that man is but a co-worker with her; that when he throws his seed into the soil, or rears a forest of trees, he is but facilitating her operations; that but for this very "servile employ," he had never seen "there given the length of colonnade" beneath whose "deep prolixity of shade" he often wandered, and where he found at least a portion of that inspiration that has never ceased to charm, refine and elevate. She could have told him that in the deep bed of the ocean she was forming, by imperceptible accumulations, her coral reefs, foundations

for other continents. She could have taken him to unfrequented caves, her favored palaces, where she delights to toil unseen, moulding forms of beauty and of grandeur that are the slow but ceaseless product of ages. She might have pointed him to the heavens above us, where a force is felt all too mighty for our finest conceptions. And yet more, she could have told him that in all of these might be seen the confirmation of that sublime truth uttered by the Prophet of Nazareth, "My Father worketh hitherto, and I work;" and that man's labor, even the most severe, if expended on a purpose of good, is akin to all of her's. "Labor, the most important, because the truest social fact, asks for the deepest consideration. Labor, the glory and the destiny of every living man, must receive the thought and the duty it demands. Its results are always illustrious, however humble."

. H. G. T.

## "THY SINS ARE FORGIVEN."

LUKE, VII: 48.

She passes through the palace gates
Amidst the crowded throng;
She lists not to the festal strains
Which fill the air with song.

Bright forms of beauty crowd the hall,
With many a noble guest;
She heeds not, sees not, feels alone
That earth is not her rest.

She seeks for him who came to save,
She hears his voice from heaven;—
"Thy love hath saved thee," child of earth!
Rejoice, "thou art forgiven!"

L. G. P.

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# CHRIST'S WORDS AT THE WELL OF SAMARIA.

This account of Christ's interview with the woman of Samaria is covered with the brightest proofs of reality. that air of naturalness and sincerity, which none but a truthloving spirit can breathe over its narratives. In a chance moment, by the wayside, while the Saviour sat him down upon a well-stone in the heat of a summer noon, there were uttered to a simple drawer of water some of the loftiest precepts, the sublimest principles, to which the world has ever lent its ear. In the familiarity of that easy conversation appeared the nature of this new kingdom, which a Prophet out of Nazareth was to establish in the heart of nations. Words were spoken in that brief moment that have been living ever since, that have travelled down through ages, changing the aspect of human affairs, and covering the earth with civilized inhabitants and temples of worship. Words were spoken to one woman which have filled the souls of millions of strong men, and have given them a faith by which they have lived in suffering, and a hope by which they have died with joy. Nothing has been able to erase them from the memory or the written history of mankind. Once declared from the great Teacher's lips, they have possessed an energy and inherent life which no hostility, no power has been able to crush out of being. Words were spoken by that footpath in Samaria, which have spread beyond the country of Samaritan and Jew, passing to the earth's farthest boundary; and what was there said in familiar talk has been repeated in all forms of speech. It has been fervently written, sung in transports, eloquently preached, and mused upon in the stillness of secret meditation. Unless there had been truth under these words, higher than all other, adapted to man as God has made him, and inspired by God himself, . such could not have been their fate, their effects, their history.

Here were words, to repeat and believe which cost men distinction and life; which frowned on their interests and

rebuked their ambition, which made war on ignorance and superstition, and met every where discussion and inquiry. Yet they spread from mouth to mouth, and from heart to heart, silently establishing themselves in strongholds whence they never could be dislodged. It is through other and less simple means and instrumentalities, that the inventors and propagators of false beliefs have gained their results, and established their dominion. Passion and power, not silent conviction and faith, have been the agencies by which they have marred the progress of great principles and sullied the fair records of humanity.

What an influence, too, have these teachings upon ourselves! Strive as we will, we cannot, when we have once listened to them, drive them back, thrust them away, and be as if they had never reached us. We may resist them, because they are too pure for our unholiness to receive; because their strength rebukes our weakness, and their simplicity puts to shame our insincere and fruitless lives. Yet in some better moment they will come back, for they are true and faithful, and conscience, when it has once heard them, uses them for its own solemn language. They will come either to comfort or to reproach us. If we have been giving our thoughts to unrighteous uses, and have suffered the world to tamper with our innocence, if malignant passions, hatred, envy, jealousy, sensuality, have darkened our daylight, if dishonest gain has filled our coffers with gold, but our conscience with remorse, then they will indeed be unwelcome visitants. they will tell of the best treasures wasted, of follies committed, of pure waters that we have cast away from our thirsty lips, and of polluted streams from which we have drunk pestilence and death. But if we have labored only for things just and good, true and holy, hearts at peace with themselves and a generous love for those who pass with us through these scenes of trial, then they will refresh and cheer us, like the memory of voices dear in childhood, like a repeated strain of

half-forgotten music, like good news from a far country, like cold water to a thirsty soul.

For something, something that shall be to him the water of life, every man that cometh into the world must thirst. Where then shall that craving be satisfied, but in the rich, full fountain of Christian truth? Where so perfectly, as by him who yields himself to that truth's control and suffers its fair and holy light to shine in upon his spirit? Where so bountifully as in the instructions and life of him who said divinely, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life?"

Notice the strength of the Saviour's comparison, and let it touch us as it must have touched the woman of Samaria. was in a region where wells and water-springs were the purchased, inherited and valued possessions of families and tribes;—a land in which the way-worn pilgrim pressed eagerly on to the spot where fountains made the earth green; where the minstrel king had once cried out, 'O that one would give me water of the well,' and had then turned it out as the most precious offering to his great Deliverer; where, too, he had drawn the poetic images for his unequalled melodies, of water-brooks and well-springs; where the captive Israelites pictured the glories of their expected freedom as 'drawing water with joy from the wells of salvation,' and as being guided by the great Shepherd 'even by the springs of water.' There Jesus reclined, by one of these wells which the ancient Patriarch Jacob had digged,-Jesus, himself worn and weary with the sultry burning of a mid-day sun. How must the woman have listened with amazement, when he spake lightly of the cool draught, and intimated that there was a hidden fountain of which this was but a feeble emblem! May the meaning of his words grow stronger and deeper within us, till that fountain springs up in our hearts into everlasting life!

## INTELLIGENCE.

ORDINATION AT GRAFTON, MASS.—Mr. Edmund Burke Willson, of the class last graduated from the Theological School at Cambridge, was ordained on Wednesday, January 3, 1844, as Minister of the First Congregational (Unitarian) Society in Grafton. The services were as follows:—Introductory Prayer, by Rev. Mr. Barry of Framingham; Reading of the Scriptures, by Rev. Mr. May of Leicester; Sermon, by Rev. Professor Noyes of Cambridge; Ordaining Prayer, by Rev. Mr. Hill, of Worcester; Charge, by Rev. Mr. Willson of Montague; Right Hand of Fellowship, by Rev. Mr. Weiss of Watertown; Address to the People, by Rev. Mr. Palfrey, late of Grafton; Concluding Prayer, by Rev. Mr. Miles of Lowell.

The Sermon was from 1 Corinthians ii, 2:—"For I determined not to know any thing among you save Jesus Christ and him crucified." 1. The Christian minister is to preach the truth of Christ. He is to seek his success in this. It was this upon which the Apostles relied. He should preach the whole of Christian truth. His preaching should unite harmoniously, as Christ united them, the truths of doctrine and practice. 2. He should preach on the authority of Christ. The minister who does otherwise has no fair claim to the peculiar title of Christian. Without this, the light of nature is feeble. With it, one may draw from nature or reason stores of illustration and argument. 3. He should preach in the spirit of Christ, with Christ's strong, unwearied, and hopeful faith, with his fearless and true spirit. Still, he should mingle prudence with his boldness. His aim should be to establish sound and healthful principles of action. Above all, he must be ruled and guided by a spirit of love.

ORDINATION AT DEERFIELD, MASS.—Mr. James Blodgett, of the class which graduated at the Divinity School in Cambridge in July last, was ordained as Minister of the First Society in Deerfield, on Wednesday, January 17, 1844. The order of exercises was as follows:—Introductory Prayer, by Rev. Mr. Ellis of Northampton;

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Selections from Scripture, by Rev. Mr. Everett of Northfield; Sermon, by Rev. Mr. Frost of Concord; Ordaining Prayer, by Rev. Dr. Willard of Deerfield; Charge, by Rev. Mr. Pierpont of Boston; Right Hand of Fellowship, by Rev. Mr. Willson of Grafton; Address to the People, by Rev. Mr. Wellington of Manchester, N. H.; Concluding Prayer, by Rev. Mr. Harding of New Salem.

Mr. Frost took for his text the 12th verse of the ivth chapter of the Epistle to Hebrews:—"For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The preacher's weapon must be the Divine word—truth in its perfection—truth as it dwelt in, and was set forth by Jesus, the Way, Truth, and Life, the Wisdom of God. This weapon must be kept sharp and bright. Truth must not be corrupted, and it must be fearlessly applied. 'Thou art the man,' must accompany the parable. The word, though seemingly of small account,—and not associations, or mechanical contrivances of any sort,—is the edifying power.

THURSDAY LECTURE.—The repairs on the First Church, in Chauncy Place, having been completed,-and they have certainly resulted in an appearance of great elegance, to say nothing of the old author's other two requisites of good architecture, "Commoditie" and "Firmnesse,"-this Lecture, suspended on account of these repairs since last May, was resumed on the 14th of December. An appropriate discourse was preached on that occasion by Rev. Mr. Waterston, of the Pitts Street Chapel, from the words:-" Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." The history of this ancient institution was sketched, and reasons were offered for a general attendance upon it. It is exceedingly gratifying to be able to say that the force of such reasons seems to be felt. On every Thursday since that referred to, the audience has been highly respectable. There is a manifest purpose, on the part both of the people and the ministry, to impart and preserve to these services the spirit, and thus the value, that belong to them.

Social Reorganization .- Notices appeared in most of the city papers, in the month of December, to the following effect:- 'A Convention of the Friends of Social Reorganization will take place in Boston, commencing on the 26th inst., in the Tremont Chapel. All the advocates of Reform are urged to come to this Convention, as the subject is deemed one of vast importance, and it is believed the discussions will be exceedingly able and interesting.' The Convention did take place, and the prediction in the latter part of this advertisement turned out to be not wholly inaccurate. The "ability" was undeniably mingled with considerable folly, and the "interest" was modified by a good deal of disgust. The truth is, the projectors and principal conductors of this movement are men of high purpose, generous hearts, a manly temper and no servile minds. It is their misfortune to be followed and embarassed by some very weak, troublesome, idle and noisy persons, who avail themselves of the largest liberty of speech, on an occasion like this, and impede grievously the transaction of any important business, and the progress of any dignified discussion. However, these obstacles were patiently endured, and in some measure, at last, removed. The Convention continued several days, and the general subject of Association, life in communities, was agitated with distinguished zeal. prominent speakers were W. H. Channing, George Ripley, Albert Brisbane, Adin Ballou, Mr. Dana, W. L. Garrison, A. B. Alcott, (who informed the meeting that civilization had done its work,) and J. H. Collins. The last gentleman appeared to be the only advocate of an actual community of property. He has made an experiment with his theory at Skeneateles, N. Y., which, according to his opponents' argument and his own confession, must be a failure. Delegates were present from the various Communities already established. The Convention was followed by a series of Lectures on the doctrines of Fourier.

The ground taken by the followers of Fourier, and the friends of Association here, is that of protest against the present social system. They feel deeply the social evils and injustices we are laboring under, and they are ready to toil heartily for their reformation. This reformation, however, they contend, cannot be, except we reconstruct society from the foundation. Free competition in trade, hired labor, the present commercial arrangements, are all pronounced hostile to, and absolutely inconsistent with, any thing like a just and

healthful condition of social or moral life. War, intemperance, slavery, impurity, are evils that have a social origin. To society therefore we must look for a remedy. As a nation we are emancipated from the political errors of the old world; but the social errors we have transplanted and preserved. These are inconsistent with the nature of a Republic, as they are with the nature of man, and not till we come upon the basis of Association can we exhibit the spectacle of a free, happy, or Christian people. The mistake, and the whole fearful danger, it seems to us, is in placing the origin of these evils in that intangible thing called society, instead of the individual heart. We have no faith in smoothing down the path for virtue to walk in, and strewing it with roses. Such a virtue as will only go where thus enticed, is not the kind we stand in need of.

We know how difficult it is, where there is such a wide difference of views, to say what opinion precisely represents the majority, or the movement. But if there is any thing like a general tendency towards ideas that are set forth in an article in a late number of the Dial, written by a supporter of the Community doctrine, we think it quite time that this subject should be understood and spoken to, and thought upon. The article contains the following significant sentence, "If the associative life be true, then is the separate family a false arrangement;" and the succeeding passage is, in equally distinct and intelligible terms, to the same effect.

Church of the Disciples.—This Church, under the pastoral charge of Rev. J. F. Clarke, has hitherto held its meetings usually in Amory Hall. During the last month it has removed to the Masonic Temple. The former worshiping place was found to be of too narrow dimensions. It is so situated, too, as to be exposed to a great deal of inconvenience from the noise of the streets. While making this change, Mr. Clarke's Society have also effected another. It was a part of their original plan, that the seats should be open and free to all, and that there should be no distinction either of pews or settees. We find it stated in the *Christian World*, that this method is now to be to a certain extent relinquished. Many persons with families prefer a fixed and permanent position; and these will be provided with their own seats, according to the general custom.

The rest of the room will be left unappropriated. "Any person will be entitled to a seat who wishes one, and who is a subscriber to the Church, whether in a greater or less amount."

UNITARIAN SOCIETY IN HARTFORD, CONN.—We learn that steps have been taken for the organization of a Unitarian Society in Hartford, and that there is good reason to expect a satisfactory result.

Unitarianism in the West of England .- We have received a pamphlet entitled "An Address from the Ministers who met at the Conference held at Taunton, July 17th and 18th, 1843, to the Unitarian Churches of the West of England, with the Resolutions passed at the Conference." Our limits prevent our giving any extracts from the Address; and it is the less necessary, because the larger part is devoted to explaining and advocating the recommendations contained in the Resolutions. The Conference was called for the purpose "of" a calm consideration of the present state of [the Unitarian] congregations in the West of England," and from a desire "to establish a more efficient system of union and co-operation among them." Twenty-one ministers were present, including our brother May from Leicester in this neighborhood, who was then travelling abroad. Rev. Henry Acton of Exeter, who has since died, presided; and Rev. William James of Bristol acted as Secretary. We copy the most important of the resolutions, with the exception of one which relates to the evils of Religious Establishments, on which subject our English brethren have reason to feel much more deeply than it is possible that we should feel under the widely different circumstances of our social position. The resolution respecting the Lord's Supper may surprise some of our readers by the suggestion which it offers, in favor of a less frequent celebration of the ordinance.

II.—That this Conference would recommend the establishment of a Christian Mission in the Counties of Somerset, Dorset, Devon, and Cornwall.



<sup>&</sup>quot;I.—That the state of religion in our country, and our duty to our faith, which we believe to be emphatically suited to the mental and moral wants of the age, demand a more efficient union, and a more vigorous co-operation among Unitarian ministers and Churches for its support and extension.

III.—That this Conference would suggest the desirableness of instituting a Ministerial Circuit within the four Counties named in the previous Resolution, for the promulgation, at certain stations, of the principles of Christianity.

IV.—That it is desirable to form a Union of the Western Unitarian Churches, to be designated 'the Western Christian Union,' and that it be recommended to the Somerset and Dorset, and the Devon and

Cornwall Unitarian Associations, to merge into such Union.

V.—That it is a subject of serious consideration how far the observance of the Lord's Supper, as at present in many cases in practice, is adapted to effect the end for which it is designed. That according to the experience of this Conference of ministers, the too frequent recurrence of this rite is calculated to diminish'its solemnity which it is so important to sustain. That in all such cases, therefore, it seems most desirable, that congregations, in free and affectionate consultation with their ministers, should, at the earliest period, devise measures in regard to the suitable times, and most appropriate forms, of administering the rite of the Lord's Supper.

VI.—That it is desirable that an Annual Letter from the proposed 'Christian Union,' to the Churches included in it, on a subject to be determined at the yearly meeting of the Union, shall be prepared by a minister appointed for this purpose, on a given subject; such Letter to be read at the next Annual Meeting, and, if approved, printed for

circulation among the Churches.

VII.—That it is desirable that Statistical Returns of the state of our Churches, and their various institutions, should be sent to the proposed Union at its annual meeting, and that such returns should be sought through the minister, or congregational officers.

VIII.—That this Conference would recommend to the serious consideration of both ministers and people, in our denomination, the importance of meetings in the week for religious improvement."

WESTMINSTER CONFESSION OF FAITH.—At a time when efforts are made in this country to restore the use and authority of the Westminster Assembly's Shorter Catechism, it is pleasant to find that reverence for the productions of that Assembly is not on the increase elsewhere. The Bible Christian (of Belfast, Ireland,) for December last, contains a short notice respecting the University of Glasgow, in Scotland, which we copy.

"At a meeting of the Senate of the University of Glasgow, held on Tuesday the 7th of November, a series of resolutions recommending the abrogation (except in cases of Divinity Professors) of the law requiring Professors to subscribe the Westminster Confession of Faith, and to conform to the worship and discipline of the Church of Scotland, was adopted. The motion for their adoption was made by Dr.



Thomas Thomson, Professor of Chemistry in the University, and seconded by General Sir Thomas Brisbane, Dean of Faculties in the University. The Professors opposed to the abrogation of the obnoxious law put forth all their strength; but in vain. After a discussion of great length, the resolutions were carried by eleven votes to seven. The Lord Rector of the University (Mr. Fox Maule) could vote only in case the votes on both sides were equal; but he spoke strongly in favor of the repeal of the law. We were glad to observe the names of our countrymen, Doctors Thompson and Reid, the Professors of Mathematics and Ecclesiastical History, on the side of religious freepom. Had all the Professors been able to attend, and had they voted according to their previously and subsequently expressed opinions on the subject, the votes would have stood—for the resolutions, sixteen; against them, only nine."

PROGRESS OF TEMPERANCE AND PEACE PRINCIPLES.—The Bible Christian, from which we have just quoted, in an article entitled "A Glance at the Past Year," speaks of two great movements in terms which we rejoice to repeat.

"We cannot conclude this article without briefly expressing our satisfaction at the success which has crowned the benevolent labors of two philanthropic institutions. The cause of total abstinence, under the fostering care of a country's benefactor, has been rapidly gaining ground. The past year has added thousands to his peaceful ranks, and has seen concord, competency, harmony, and happiness, restored to many families that intemperance had steeped in the depths of poverty and misery. Anti-war principles, too, we rejoice, are becoming daily more popular, and more generally received, and men are leaguing themselves together to discountenance the horrid art. Though nation has been at war with nation, and intestine feuds have banished, for a time, order, peace and safety from many countries, yet we trust to see a better state of things, when that mighty engine, public opinion, can be properly directed against such barbarous practices."

MISS MARTINEAU.—The interest which many persons in this country feel in this lady as her personal friends, and which many others entertain towards her as an accomplished writer, prompts us to copy the following article, which we find in the London *Inquirer*. It will be remembered that a pension from Government was offered, and even pressed upon Miss Martineau; which she declined, lest it should impair her future independence of action. In consequence of her

decision upon this proposal, although she was then suffering from protracted illness, with but narrow means of support, a subscription was commenced—not, we believe, among her immediate friends, but among those who admired the strength and purity of her principles—which resulted in raising the sum of £1,358, or about \$6600, which was invested for her benefit. The note which we copy contains her acknowledgments, with information also respecting her state of health, which we regret to learn continued with so little improvement.

"The following letter has been sent round to each subscriber to the fund of £1,358 odd, lately presented to Miss Martineau, in consequence of her declining Lord Melbourne's offer of a pension:— 'To the Contributors to a Testimonial to H. Martineau. My dear Friends,—To reach you individually from my retirement is not easy; and to convey to you the feelings with which I accept your kindness is impossible; yet I cannot but attempt to present to each of you my acknowledgments, and the comfort that I feel, from day to day, in the honor and independence which you have conferred upon me. By your generous testimony to my past services, you have set me free from all personal considerations in case of my becoming capable of future exertion. The assurance which I possess of your esteem and sympathy will be a stimulus to labor, if I find that I have still work to do; and, if I remain in my present useless condition, it will be a solace to me under suffering, and a cordial under the depressions of illness and confinement. I am, with affectionate gratitude, your friend and servant,—Harriet Martineau. Tynemouth, Oct. 22nd, 1843."

UNITARIAN LECTURES IN LONDON.—We were glad to find the following notice prefixed to the December number of the (London) Christian Reformer.

"In conformity with the arrangements of the Committee of the British and Foreign Unitarian Association, a Course of Lectures will be commenced in the Chapel in Little Portland Street, Regent Street, on the second or third Sunday in January, 1844, and be continued on successive Sunday Evenings. They will be delivered by several Ministers of London and its vicinity, assisted by some of their brethren in the country, whose names and subjects will be announced when the arrangements are complete; and their object will be to enforce the evidence and illustrate the value of Unitarian Christianity, in relation particularly to some of the important questions and topics in religion which now agitate the public mind, and are attended by so much division of opinion in Established and Dissenting Churches."

# MONTHLY RELIGIOUS MAGAZINE.

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No. 3.

## INSULT TO THE HOST.

"THIS DO IN REMEMBRANCE OF ME."

It was at the close of the fourteenth century, when the imagination of the Christian world had been taxed to its utmost, to find some new horror worthy of being charged upon the unoffending Jew, that the worn-out cry, the echo of long-past ages-"Insult to the Host," ran through the Church, and the Jew of Brussels, who not only sacrificed immense treasure to procure an opportunity for the gratification of his hate, but paid for his temerity by a death of horrid and protracted torture, was at least as worthy to sit at the Master's table, as those who gathered about it, only to take bitter counsel together in a vain effort to depress yet farther a world-persecuted people. Strange indeed, to those who look at the fact in the perspective of five centuries, seems the delusion of men, who not only thought their unrelenting persecution of the sons of Abraham justified by God, but supported their position by miracle, and asserted that when the knife of the circumcised touched the consecrated wafer, the warm blood of the crucified Redeemer gushed forth. Stranger still seems the gorgeous procession that annually to this day—we speak advisedly,—that annually to this day parades the streets of the German city, in sacred VOL. I.

commemoration of the agonized death of the culprit, Jonathan of Enghien. Little need have we however to check our wonder here; the nineteenth century is searcely so faithful to the Gospel of love, that it dare sit very long in open judgment upon the fourteenth. It is more honorable by far in it, to investigate its own short-comings and listen for a while to the deep murmur of "Insult to the Host," given out by the suffering Christianity of the present age.

In the times of which we have just spoken, few Christians seemed to reflect that the spirit of revenge in which they advocated their faith implied a deeper insult to the risen Lord, than the trampling of the wafer beneath the foot of the Israelite. So now, perhaps, there are those who honor with their lips and obey with their outward life the law of Christ, yet pierce him hourly afresh in their inmost hearts. truth enough in England to save humanity," said a moral reformer not long since, "if it were but spoken truth." So is there piety enough in Christendom to leaven the five races of men, were it but thrown out, crystalized in action-not only the action of men, in relation to each other, but the action of the affections, aspirations and impulses in every heart, in relation to its own individual life. Spiritual communion is the truest memorial of Jesus, and whatever jars upon the soul, destroying its equilibrium, and sinking the spirit below the uplifting love of the Master, is also, an "insult to the Host."

"Pray without ceasing," said the Apostle, and there seems something of cant, in speaking of special preparation for the Communion. The Christian needs to strive continually for oneness with the mind of Christ, but he is weak, and there will be, though there should not be, moments in which the lower man will assert supremacy, and the loveliness of the Divine Image be effaced in his soul. Nor is such supremacy always the passing exercise of doubtful authority. Struggle after struggle is sometimes necessary, before he can re-assert himself a free man, and then this simple rite, binding as it

should all the followers of Jesus upon earth, with the spirit of forbearance, and the humble love of heaven, is a means of liberty. It is chiefly as a new means, that the Communion presents itself to the Christian, and he who is seeking earnestly will not pass by a yet inferior aid. When the spirit is too faint to stand upright of itself, the sympathies of the church, finding utterance through him who ministers at its altar, close about, and uphold it, and wine and bread become rather emblems of Heaven-born joy and strength, than of death and Calvary.

It is sad to see how little of truth there is in the common estimation of the rite. Some of us come up to the altar as to the stronghold of a party. On the first Sabbath of every month we bind ourselves anew, to the support of some special doctrine, or the extermination of some abominated heresy. Some of us come and go, and are not enriched. Some of us partake of the elements, and murmur sacred words, and tune our lips to melody so sweet and mournful, that the spirit's echo only starts the inward tear-yet leave the altar with hearts as impatient, and spirits as querulous, and tones as rough as we The Dove has not rested on our souls; we feel not the encircling arms of the Father; we know not that, having stood within the holy of holies, our presence should be lowlier, our rebukes more gentle, our patience more enduring, our very footfall lighter, for that and many a long day. is it with those who indeed drink of this cup. As the faltering Israelites shrank from the love-lighted face of their prophet, so the weaknesses of humanity evade the clear daylight of such a presence, while all that is strong, and good, and beautiful in its inward life comes out to be strengthened and uplifted and enriched.

More than once have I seen the delicious sky of a New England summer bending to meet the joyous green of the trees, above the altar where a man venerable with years has exhorted his brethren to pledge themselves anew, in the cup

of the sacrament, to support the creed by which they were bound, and to combat, so far as in them lay, such as the weak judgment of the brotherhood deemed untrue to God. More than once in Southern climes, where it seems as if the very bounty of nature might move men's hearts to widest beneficence, have I seen the sacred emblems of suffering love refused to the thirsting disciple, because "another communion" had received him. Another communion! as if there could be any communion beside that of the Son; as if the table about which all Christendom gathers, could belong to any pastor, bishop, priest or church; as if it had ever been other than the proper refreshment of all willing hearts! This more than all things do we need to learn. More than once, yea, many times, North and South, the wide world through, may we all see those who in their mistaken desire to benefit others, talk much, and with strange bustle, about the duties of the church, the privilege of the sacrament, and the value of piety, forgetting all the while, like some of the fourteenth century, to be just to their dependents, merciful to the needy, or courteous to their equals—to check the idle censure of idler minds, to uproot a starting falsehood, to call men and things by their right names.

Go up then, thou who falterest in thy walk, but first put far from thee every species of unkindness, self-will or indecision; remember no more the injury, the irritation or the accident, which shattered thy self-control but yesterday. Prepare the temple for the willing spirit. Not of thine own power cometh the indwelling God, but thou canst, at least, invite him to thee by the sacrifice of a lowly and a contrite heart. Rememberest thou the zealots of olden story, who rushing with profane, intemperate haste to the rescue of the Ark of God, fell death-stricken as their hands touched it? Be sure then, that in thy simple appeal to Infinite Mercy, thou keep the balance steadily between earnestness and judgment, that thou open thine heart to the river of Love, that thou bear up to Heaven on

thine ascending spirit the frailties of all the world; and if sometimes thou turn aside and sigh for those who seem to thee far gone astray, let the loveliness of thy life win them both to thee and to thy faith. Imbibe so far as thou mayst, in these rare glimpses of the higher world, the spirit of him who healed the wound inflicted in his own defence. Remember that his last prayer was for the salvation of one who had offended against that law of truth, in behalf of which he sacrificed his life. Value thy faith, but for the sake of it undervalue not the faith of others.

c. w. H.

# BELIEF A TEST OF CHARACTER.

No matter what a man believes, provided he lives a good life! Whose ears have not been afflicted with this careless. this unqualified, this ill-digested sentence? No matter what a man believes! Has not God given to us minds-and are we not responsible for their employment? What right have we to be stupid and absurd, and indifferent, to be forever contradicting ourselves, to suffer our minds, the noblest of the divine works, to be filled full of rubbish? Is a man bound to use his hands, and is he not bound to use his head? What is His teaching concerning this matter, who spake a parable of the talents? Was ever the man, who received but one talent, exempted from the obligation to double it? No matter what a man believes! Has not truth then, clearly, justly apprehended, a mighty influence upon life? Is it not the great moving and sanctifying power? Was not Jesus "the truth?" Did he not pray, "sanctify them by thy truth?" Did he not promise, "the truth shall make you free?" No matter what a man believes! Is there not then an "evil heart of unbelief?" Is not the promise, that man "shall know of the doctrine," confined to those who "do the will?" Are there not delicate,

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yet important shades of truth, which only obedience can make known? "Ye are not of the truth, therefore ye do not hear me." The spirit within must bear witness to the prophet's words, or they become an idle tale or a pleasant song. We are absorbed in the worship of our earthly idols, and in vain does truth unveil for us her shining countenance. Our eyes are holden, our souls are dead, the prophet is blind, and the common man is unlearned.

It is then a great matter, whether our belief is or is not a good belief. A really good life can be manifested only by him who has the right belief. Only Jesus "the truth" is Jesus "the life." But shall I say to my brother in some other religious connexion, 'I am better than thou art, for my belief is better?' No; for he may have employed a poor instrument with more effect than I have employed a good instrument; and besides, I have no call to judge my brother. Shall I say, nevertheless, that if we were all more faithful, we should all have a better belief, and that if we all had a better belief, we should all be more faithful? Most certainly; for it is a great matter, a matter for which we must answer before God, what a man thinketh in his heart.

## A POOR APOLOGY.

'VERY TRUE, BUT I CANNOT HELP IT.'

When duty is clearly set forth, this is often the rejoinder. You "cannot help it!" I deny this: you can. The will that God confirmeth, is not so infirm that it cannot comply with the injunctions of that conscience, through which the same God makes known his most righteous pleasure. Jesus convicts all the world of sin, not because man has not done what he could not do. 'You cannot help it.' I admit the plea: in a certain qualified sense, it is true. But I shall not thus exempt

you from the obligation and effort to do the whole will of God. 'You are without strength.' Be it so, since even for such Christ died. 'Your natural powers are insufficient, for them it is impossible; indeed, you cannot conceive how any one can do what is perfectly right.' Well, be it so; Christ does not ask you to love and obey with your own spirit, with your own affections, with your own thoughts, unaided. He offers to shed abroad his own spirit, to give a new strength, to make the impossible possible and certain, to give you the freedom of a child of God. Herein is the Gospel a most precious gift of sovereign Mercy. We can do our duty, and are unfaithful; we are shown to be under sin; yet even with such God deals gently, and sends Christ, a new "wisdom and power" unto salvation. Whosoever thou art, then, that urgest the plea, 'I cannot help it,' consider this, and with the blessing of God, may it minister to the want of your soul. R. E.

#### GOD HELP THE POOR!

FROM cellars foul and damp and dark, where stoop the shivering poor, From city lanes, from roofless huts along the dreary moor, Where cold and hunger chill the heart, comes up the wailing cry, 'God help us in the freezing storm,—God help us, or we die!'

God help the poor! God help the poor! for man, with scornful gaze, For nought but riches and the rich his eager footstep stays; With cold, dry eye, and colder heart, he hurries by the door Whence comes the hunger-sharpened cry, "God help the freezing poor!"

So, out to seek kind charity, go forth the weak and young,—
The mother with her mournful eyes, and age with palsied tongue,
From the cold hearth, the hungry board, the inhospitable door,
In the less cold and hungry streets they cry, "Help! help the poor!"

The old man, in the piercing blast stares, with a vacant eye,
As shuddering he totters on, upon the cold, hard sky;
Anon for charity he looks, behind him and before,
And feebly, with his quavering voice, he cries, "God help the poor!"

The frosts of age and wintry snows are on his furrowed brow, But colder on his heart than all, the world's neglect comes now; And fainter still he mumbles, as the rich man's steeds rush by, "In this cold wind, in this cold world, God help me or I die!"

He staggers on with tottering step, while in the unpitying wind His rags, blown off his shivering frame, are streaming far behind; He reels, he falters, gasps and falls before the rich man's door; His stiffened limbs are now at rest, for God has helped the poor.

The tender, prattling innocent, in garments few and thin, No food nor fire to keep cold out, with rents to let cold in,— With little naked, bleeding feet he runs, and cries the more, As follows on the biting wind, "Help, help the freezing poor!"

That tender cheek shall soon be hard, but harder than the cheek
Shall grow, with harshness, want and crime, his heart now soft and
meek:

Oh! will not man in charity unlock his heart and store?
Then in their happy innocence God take the children poor!

The lonely widow, who, in lands far o'er the pathless seas,
Was blessed with all that wealth can give of luxury and ease,—
With hollow eye, and chattering teeth she mutters evermore,
"Alone, alone, from friends and home, God help the widow poor!

"The wintry snows all pure and white on the black hearth-stone rest, But purer, colder lies my babe upon my stone-cold breast.

Oh! is there not some hand, some heart, with love's glad sunshine warm,
To kindle life within my veins, for the boy upon my arm?

"God and his holy angels help! those ministers of love!—
Alas! there comes no help from man, oh send it from Above!
Oh! will not God, the God of all, the friendless stranger hear,
And in this far off, freezing land, can He not help and cheer?

"No pity in the cold, cold wind, that drives with angry roar
Thro' broken panes and shattered roof and the old time-eaten door,—
How like a knife cuts through my heart its sharp and piercing breath!
Oh! is there not more charity in the chill grasp of death?

"Oh! could I in the savage roar hear but a kind, soft voice,
Its very tones would warm my soul and make the starved rejoice;
The friendly smile on my dark hearth would shed a cheering light,
Its balm would heal the deepest wound of misery's fatal blight!"

J. R. JR.

### THE PATIENCE OF TRUST.

A SERMON, BY REV. THOMAS B. FOX.

ISAIAH XXX. 15. For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.

USED as an argument for the defence or the building up of systems of theology, the doctrine of "a double sense," as it is called, in Scripture is not to be recognized for a moment. the contrary, the principle is steadily and constantly to be adhered to, that no passage in its original connection can have more than one meaning. Once admit that underneath the plain and obvious signification of a text there is hidden another signification of equal authority, and you give room for fancy to indulge in wildest speculations. And yet, I suppose, few can read the striking and sublime and beautiful language of the Bible without receiving from it other truth than that which the writer intended alone to inculcate. The heart and the imagination will appropriate and use words which cheer and delight them, even though they were, at first, uttered for a purpose quite different from that which they are made to subserve. A phrase limited in the place where it stands will be extended and made general, and the soul will derive from it instruction and hope and solace, which it was not intended directly to bestow.

This remark is applicable to my text. The prophet is uttering predictions and warnings with reference to the vain reliance of the Israelites on the Egyptians, for succor under the evils brought upon them by the invasion of Sennacherib; he is condemning them for their want of trust in Jehovah, and urging them to renew their confidence in the Almighty as their Deliverer. But his words, as we read them, in certain moods of mind, come home to the individual bosom, with an

impressiveness far greater than that which belongs to them considered simply as reproaches against a faithless nation. They seem to be addressed to every doubting, stricken, troubled heart, every seeking, questioning, anxious spirit, to all that mourn and wander, all that crave—and alas! who does not sometimes crave—peace. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." There is a truth expressed—shadowed forth at least—in these tender and touching words, on which we may well meditate. They say to us, that at times a simple, childlike reliance on Providence—a patient waiting for light, to show the path of duty—is all we can do, and the best we can do.

I say, at times; for we may not hide the fact, that in the varied discipline of life conflict and action, involving hard struggle and earnest endeavor, are demanded of us. granite rock, by toil and sweat, must be hewn a portion of man's pathway to heaven. Over stormy seas, amid mountain waves and thundering tempests, a portion of the voyage to the better land must be made. The soul has foes that must be met in battle, and conquered by resolute bravery. We have to "seek" and "strive"; we have to gather up the energies of our nature and manfully use them, to find truth and gain holiness. In cases not a few, God will help us only as we help ourselves. To slumber is to die. To be timid is to be To be passive is to be crushed. There can be no doubt of this, for experience proves it. There are times when the parallel holds close between the Christian and the mariner; when vigilance and action, when a strong will and a steady hand, when an eve that flinches not and a nerve that trembles not, are his only safety; when the elements obey him, because he is inspired by a strong faith to command them and reduce them to subjection, or triumph over their fury. Exigencies occur, when courage and endeavor are needed; troubles come and dangers threaten and difficulties, arise, when the temper that was in Luther as he set out for the Diet at Worms must

be in every one who would not falter or fall. And the same Providence, that crowns resolute effort with success, makes resolute effort essential. To say it all in a word,-trust and toil, trust and exertion, trust and daring must sometimes go together. I read not long since of a ship under full sail rushing among breakers not laid down in the chart. The captain was roused, sprang to the helm, and steered his leaping bark between ledges of rocks-not a stone's throw from the deck, until she bounded forth like a frightened steed into the open sea again. That was no moment for hesitation or doubt. Delay was shipwreck. Fear was destruction. The peril must be escaped on the instant, by firmness and strength that will not be baffled. Emergencies, of which this incident is a fitting type, may arise in every mortal life; and then, with his "I can do all things through Christ that strengtheneth me," the Christian must act, vigorously and with iron-like determination.

But the trial of faith is sometimes of a different kind. The counsel often needed is that of the prophet,-when, not in the battle or the strife, but rather "in returning and rest shall ye be saved." Darkness gathers around the pilgrim, the cloud covers his leading star, the mist closes up his path, he knows neither where he is, nor what to do. Troubles come, the meaning of which God alone knows and will not for the present reveal. Changes take place in his condition or in the condition of others, for which he cannot account, and which seem to contradict every conviction on which he has been wont to rely. The sun falls out of his firmament, and night shrouds him in thick gloom. His heart, unvisited by any heavenly dew-drop, dies within him. An everlasting, universal No seems to be the echo of his every question. He is restless, anxious, racked by uncertainty, ignorant whither to go, ignorant what to think, fearing to move, and yet imagining that the firm earth trembles under him. I describe his state of mind in strong language and in bold metaphor. But is it not, my hearer, a state of mind thou hast felt; a state of mind all have felt-who feel at all-for a long or for a brief season? not the afflicted know something of it? Do not those "perplexed by doubt, in error lost," know something of it? there never in human experience a time of desert-like desolation, when all teachers are silent and all guides beyond reach, when the soul resembles the ship in a dense fog, seeing no beacon, finding no pilot, receiving no answer to its signal guns of distress? Happy those-I fear they are but few-who cannot feel the force of this question; who have nothing in present consciousness, or in their memory of the past, to interpret its meaning. They have, as yet, escaped a sadness that has weighed like lead on many bosoms; as yet, been overlooked by a trial which frequently belongs to the lot of humanity. Others have not been so blessed. And they may not be so blessed always: for there is a starless, midnight hour to almost every spirit, when, like the raven from the ark, it finds no resting-place in the wide waste of waters.

For that terrible hour the spirit needs preparation and counsel. And where shall this be found? Even in the words of the prophet,—"in returning and rest shall ye be saved: in quietness and in confidence shall be your strength." Trust and wait; the day shall dawn and the day-star arise in the heart. Where is the proof of this? It comes, I think, as a cheering inference from three truths or facts, which may be briefly noticed.

In the first place, there is a God—a supreme and overruling Power; by whom all things were made, by whom all things are governed; the Giver of all life, the Source of all strength. This cannot be denied. The heavens, in their glory, proclaim it; the earth, in its beauty, declares it. The soul of man is almost, if not quite, conscious of it. The reason apprehends it, without argument. We cannot live an hour without recognizing it; because we cannot live an hour without trusting to something out of ourselves. The deluded Atheist believes

the sun will rise to-morrow as it rose to-day, believes the sea is not its own master, believes in some sovereign force mightier than all the forces of nature. No one of the separate parts or elements of creation is God; and they must all be bound together, kept in harmony and order, by a will that is not in them, but above them. In this will we put confidence of some sort, always. We cannot help doing so, whether it seem reasonable or whether it seem absurd. There is a God-though men pass away or are found to be false. is a God-though many things are cheating shadows. is a God; though we refuse to believe more, we cannot help believing that. He speaks, and "it is done." He commands, and "it stands fast." The idea of a God seems to be innatean ultimate truth, for which we ask no proof, and which we cannot doubt. An Infinite Cause there must be. An All-powerful Cause there must be. An Ever-acting Cause there must be. An Unerring Intelligent Cause there must be. This we know, or we know nothing.

Another thing we also know, namely, that God made us. We are not self-existent. We feel that we must have come from some spirit higher than ourselves—some being unto whom we bear a likeness, but who in perfectness is past our conceptions. We are not original creatures; but we are dérived from the Almighty. Because there is a God, we exist. That same creative energy which quickens the seed, which shapes the leaf, which colors the flower, which sets the greater and the lesser lights in the firmament, has inspired us with understanding, made us capable of thought and love and worship. He is our Maker—and we are the work of his forming hand.

Therefore, in the third place, He owns us, and we are dependent upon Him—entirely at His mercy—always subject to His will. "Behold!" says the Eternal, "all souls are mine." This is a truth we forget; because a certain degree of liberty and self-direction are granted us, because we are permitted to co-operate with the action of Providence. Our impression is, I VOL. I.

that we possess our own souls: but how erroneous this im-These souls of ours are ours only in a very limited sense. We do not know what they are; we are wholly ignorant of their essence. We do not know how they act; the birth of their first thought is a profound mystery. Only partial is our dominion over them. Causes from without, beyond our reach, may wholly derange them; a blow, a fever, a bereavement may entirely unhinge and unsettle them. Nay, more, when we are asleep, what becomes of them? whither has our consciousness departed? what sends the memory in dreams into the distant past, or the imagination forward in vision into the distant future, without any volition on our part? Truly, my hearers, our ownership of our own spirits is after all but a temporary, and as it were occasional loan. Think, and you will soon be convinced of this: and of this it is good to be convinced. To realize the soul's dependence upon God, is to awaken the religious sentiment and show how reasonable and right are its highest exercises. If it is well for man to remember his strength, it is well for him also to remember whence it is derived. He has weaknesses and wants and woes. He is ignorant and frail, even if he is by birth allied to angels and destined to a glorious immortality. That he belongs, therefore, to an Infinite Father and lives only as a dependent child, he never should forget.

Here, then, are these three great truths:—There is a God; He is our Maker; and we are entirely at His disposal. Now from these three great truths does not this conclusion follow—that the Almighty Father will never forsake the souls of His children; but will ever be with them, at all times and in His own ways of wisdom to bless them? There must be some direct relation between the Infinite Spirit and the spirit of all men. Inspiration, of some sort, must flow from the Source of all knowledge into the human mind.

It is rational and natural to believe this fact, though it might lead to mysticism to undertake fully to explain it. The

doctrine of an "inner light" may have been abused, and yet it has truth for its basis. All analogy, as well as the word of Scripture, teaches that God must communicate with the soul, must visit it with holy influences. The dew that comes to the drooping flower, and the rain that falls upon the thirsting grass, tell us this. As to the traveller, fainting and just ready to lie down and die in the desert, the little tuft of moss had a voice of power, to inspire his sinking heart with new hope and his fainting limbs with new vigor; so no child of the living God shall ever be utterly and forever abandoned, though for a while all may be dreary and dark.

From this fact may be drawn the encouraging belief, that "in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Unconditional, confiding trust is sometimes most reasonable. The patience of simple faith is sometimes the only hope and stay of man. His duty is to wait—wait until the voice of the Lord whispers counsel or consolation in his bosom. It is a familiar experience with us all, that the memory will try long and hard to recal some forgotten fact or name, until it gives up in despair and ceases from its almost agonizing attempts. It returns from its fruitless search: and soon-one knows not how or by what law of suggestion-the lost and forgotten thing flashes like light into the bosom. It is a familiar experience with us all, that the mind sometimes finds itself incapable of right action; it cannot solve the problem on which it bends itself almost with desperate energy. Its faculties seem blinded and bewildered, and to struggle without the slightest success. At last the effort is given up: until after a brief space, almost unconsciously and without exertion, the desired solution is found, the desired result is revealed. Now these experiences serve partially to illustrate the way in which the soul may find relief in its inexplicable sorrows and oppressive doubts. returns from its wanderings in the darkness, it rests from strivings that are useless, it becomes quiet and endeavors

simply to have confidence that all will be well: and then soon it is saved from its perplexity by some visit in some way from the spirit of God. Now is strength breathed into it, like the breeze of heaven which cools the fevered brow.

To undertake to say when we may thus be quiet, and when we may expect thus to be relieved, were perhaps to commit great mistakes. There is much in the workings of the human soul, that is not to be shaped into system or reduced to rules; much that must be left as mystery which we cannot as yet solve. That there is a call however, for this childlike trust—a trust which finds an emblem in the wearied infant, reposing on its mother's bosom, soothed and refreshed by the beatings of its mother's heart-no one can deny. And whenever that call is answered, when there is "returning and rest," then earth has a fact of surpassing beauty and interest. It is grand, to see man struggling like a man with his foes. It is grand, to see man conquering difficulties with indomitable zeal. grander far, to see him calm and quiet, with a patient faith waiting for the hereafter to explain the mysteries of the present, waiting for the light to shine out of darkness, waiting for the cloud of sorrow to roll away and let the sun of mercy pour down its blessed beams. Those of us, who are restless, fretful, perhaps desperate men, may not understand the nobleness of such a sight; but it is because we have gone far astray. For never is the soul so exalted, in such high and holy action, as when amid doubts and sorrows it says with a calm and steady faith, "though He slay me, yet will I trust in Him."

It is a simple spiritual law, but slowly believed, that the soul which keeps itself near to Heaven in prayer, shall always find Heaven to be both near and open, in peril. If we are faithful in our toil, God will be faithful in our trial.

## SECRET SINS.

It was the prayer of the inspired poet of Israel,—"Cleanse Thou me from secret faults." It should be the prayer of every one subject to human infirmities, of every one who has had experience of the heart's deceitfulness and the world's temptations. Let us but come to a distinct consciousness of our actual selves, and to the knowledge of what we ought to be, and it will be the spontaneous exclamation of every soul, "Cleanse Thou me from secret faults!"

Our liability to cherish sins that are secret, is peculiar. They are the last to leave us. Even when shame has driven the vice that deforms the character out of sight, there is always an inner chamber where the evil spirit may lurk a little time, unseen. And because no blush visits the cheek, and no reproach is heard from without, it is imagined that the retreat This homage is always paid to the general virtue of mankind, that the inclinations and the thoughts which we most despise in ourselves, are most securely shielded from observation. Just in proportion as any one advances through the stages of improvement, so increases the sense of disgrace which must attach to the commission of all evil. Hence the tendency to veil from the notice of others every exhibition of remaining moral weakness, and hence the consequent tendency to regard as banished the foibles that are only concealed Sins screened from publicity, therefore, are often the most deeply seated, and the most difficult to be eradicated. How often, too, is some less sin freely confessed, to gain credit for frankness, only that a multitude of greater ones may be committed in disguise!

Or, perhaps, the transgressor is resolved to free himself from all these stains, and is in the way of repentance. He reasons thus with himself:— As yet my moral strength is but weakness, and with my best aims I shall be constantly exposed to failure and mortification. The external acts may possibly

be kept unexceptionable. These at least shall preserve a consistency with my new professions; but the real defects yet lingering about me, the relics of the old disbelief and darkness, shall be kept in the recesses of my own breast.' In every such resolution there is an implied apology for private sinning, and danger of but a partial recovery.

In both these cases, however, the individual is aware of his defects-purposely, either from a mistaken or a dishonest motive, concealing them. But it is equally true, that men are liable to retain these faults through actual ignorance of their existence. By no means are they therefore excusable; for here ignorance itself is sin, and self-deception implies selfdegradation. Because we have forgotten the existence in ourselves of some pernicious notion, or have continued in some chosen indulgence till we have ceased to accuse ourselves, surely we do not therefore stand exculpated before the incorrupt tribunal of Justice and Goodness. But it remains true, that there is a peculiar exposure to the practice of hidden vices, from the fact that they are hidden. Being obscured from the view of our fellow-men, they are obscured from our own. Unwitnessed, they pass unrebuked. Nothing comes from abroad to remind us of their activity. No voice of remonstrance is heard; and conscience is left, the sole monitor of approaching peril, the solitary sentinel of the sanctuary, the single prompter to excellence. When conscience, therefore, has lost some of its power, or when its solemn cries, at hopes injured, or affections crushed, or energies wasted, are stifled by the frantic efforts of depravity or despair, then it is felt that the fire that is only covered up within, will consume in the centre, till it burn space for its fury to rage in.

If any one deem our assertions too unqualified respecting the liability of all classes of men to cherish secret sins, let the reader, setting aside the general proposition, institute a personal and an impartial examination of his own heart. Were it possible that, at this moment, the well known secret faults

prisoned in each of our breasts, seen by no human eye, breathed not in the ear of the most confidential friendship,all the selfish desires, the unholy meditations, the unchristian feelings of hatred, envy, vanity or worldliness, that have found place there during a single day,—that these could suddenly be laid open, written out legibly on the forehead, who of us would not shrink in terror from the revelation that should be made? And yet all these are open to the sight of One purer, holier than we, whom we should dread to offend more than each other, One before whom the very heavens are not clean. mercy," said a man who was himself a mighty master of the human heart's secrets-Walter Scott,-"it is a mercy our own thoughts are concealed from each other. O! if at our social table we could see what passes in each bosom around, we would seek dens and caverns to shun human society. To see the projector trembling for his fallen speculations, the voluptuary rueing the event of his debauchery, the miser wearing out his soul for the loss of a guinea-all-all bent upon vain hopes and vainer regrets. Lord keep us from all temptation, for we cannot be our own shepherd!"

There are, we may farther remark, certain dangers connected with sins thus secret, which should make them objects of the closest watchfulness. They are dangerous, because they are insidious; and their insidiousness arises from their secretness. They spring up often, as we have seen, unobserved, and soon acquire the force and obstinacy of habits. The end in view is, rather to escape detection than to avoid the crime. The whole strength which should be exerted in discovering and annihilating the beginning of evil is exhausted in artfully contriving deceptions and escapes. Who would not prefer the character of him who strives always for the good, though he sometimes fails in the pursuit, to his, whose external fairness is but the garnished sepulchre of well-concealed pollution, whose utmost and perfect skill is to

"Look like the innocent flower, And be the serpent under it!" Imagining all to be safe that is not overt transgression, we come at last to measure our virtue by our cunning in disguising low motives, and our adroitness in practising wicked actions. Instead of putting off a really bad and gaining a really good character, we only substitute management for thoughtlessness, and sacrifice in the exchange sincerity and naturalness—qualities that in us, perhaps, were the only true basis for a thorough renovation.

Another danger is found in the contagiousness that characterizes all vice. A single indulged sin will overspread the whole moral being. It will gradually contaminate the fresh and generous and holy impulses that flow forth from undefiled hearts. It will confuse, more and more, the delicate distinctions between wrong and right. It will harden, one by one, the quick sensibilities of innocence. The more deeply in the moral nature the loved sin is buried, the more nearly will it lie to the source of truth, and the more fatally will it embitter the sacred fountain. Those little hostilities, for example, that first show themselves under the form of jealousy and prejudice, soon pass from personal dislike to a more general disaf-From concealed individual enmities the transition is fection. easy and rapid to indifference and misanthropy. Suffer evil wishes towards one who has injured you, to live and grow in the mind, and though they be unuttered in chilling imprecations, they will abide a heavy curse upon yourself. Let place but be given to the revelings of an impure imagination, and, one by one, the holy guards of principle will yield up their armor. The dark troubler frightens away those visions of heavenly light and beauty that come down, like loving and watchful angels, to bless spotless souls with messages of peace. The sensualist may flatter himself that his fascinating dream is untold; but he will wake from it to rush in melancholy madness through inhuman gratifications, diseased satiety, and lingering death. It cannot be that one vice, consciously cherished, will live long a solitary life; a multitude will gather and cluster about it.

A fact especially to be remembered here is, that the sins which are screened with the most anxious care are those which have some mixture of selfishness. And it is precisely these which we are wont to hold most in contempt for their meanness. Tell a man of his selfishness, and there is no imputation he resents more angrily. Lay open his heart, and no fault is more prominent, none is wrapped under a more perfect disguise. Generosity and candor teach no such low arts; and such is the power of these noble qualities, that even an erring man, who wears always an open brow, and tells you his whole story in the freedom of his better moments, carries a charm that always wins an interest. You may labor with such an one, and your words shall not fall fruitless. who has cased himself in the cold resolve of secret hardness of heart will hardly be sooner touched by the warmth of sympathy and encouragement, than will that heart be kindled with vital heat, that is enfolded in the stiff cerements of the grave.

Look at the condition of a soul burdened with the load of hidden guilt, simply with reference to its own melancholy loneliness. It stands cut off, by its own decree, from the fellowship which nothing but innocence can ensure. A cherished dishonest purpose prisons a man with invisible bars; and no captivity is so cheerless as that which binds him, when "himself is his own dungeon." A wounded conscience makes him pronounce the sentence of his own banishment; and there is no solitude like that which the mind creates for itself. A malignant passion darkens the sunlight and leaves awful shadows to creep over creation; and no darkness is so terrible as he knows who walks "benighted under the noon-day sun," because "he hides a dark soul and foul thoughts." Watch the troubled course of that mistaken creature, who measures out for himself, in secret counsel, the black and poisonous

draughts of vice. He has escaped, he thinks, the rebuke of the world, for no ear but midnight's listens to his plottings. He is alone. See him, as he struggles with that lingering remembrance of childhood's sinlessness, and childhood's open breast, that will not die. See him wrestling in the strong arms of conscience; wrestling with the mighty thought of Right, that stands there to fight its eternal battle. startled at the wind's sigh or the leaf's rustling. See him tremble and weep as there breathes round him, in memory, the sad music of his mother's voice, full of the same pleading tenderness that used to thrill him, when she said prayers over his pillow. There are yet more frightful things there than we need to witness. Tragedy has but too faithfully completed the picture, and it has revealed to us the secret remorse, the secret lamentings, and the secret confessions of secret sinners. It has told us of the secret agony of looking at bloody hands which oceans could not cleanse, of tombs opened and vanished spirits recalled, of shudderings and strange fears and air-drawn "daggers of the mind." It tells us-strange, but true—of a loneliness full of a most painful society.

For, in reality, there is no such thing as a secret solitude for sin. Be that sin small or great, it never is conceived without remonstrance, nor committed without record. There is a sleepless eye, and an ever-hearing ear, open through the universe. He who hath "set our iniquities before Him, and our secret sins in the light of his countenance," is He who will judge us, and whom we should therefore fear to offend. When the crowd presses by and we move amidst it, with thoughts that none of those restless glances can penetrate, then, could we but remember it, we are in the intimate presence of the Invisible, and there is no thought there that is not written on high. While we are in personal communion with self, we still know that the All-seeing "seeth in secret." Overlooking the probability that the fault now secret will work itself to light, and be seen in the outward act, whether it do or not, it

will be known to God, from whose knowledge we cannot escape. Escape from God! Nay, man cannot escape from himself. He cannot be alone, for he is compassed by the Lord's cloud of witnesses. We have seen him with no human companionship, yet reasoning and fearing and sorrowing, as if the fancied forms with which a heated brain surrounds him were the real avengers of his crime, the real punishers of his vice. The conscious life will go on forever; and bitter indeed will be our portion, if, through its ages, we are laboring to enshroud ourselves with moral night, to bury ourselves in moral death. Still we must live on: and

"While we live,
An inward day that never, never sets,
Glares round the soul, and mocks the closing eye-lids."

It is said that, in the troubled reign of Louis XIV. of France, an unutterable terror spread through the capital city of that reckless kingdom. Some secret hand seemed to be dealing death through all men's dwellings. Strong men and delicate women fainted and died, and yet there was no pestilence nor war. But in one hidden and fearful chamber there was working a magician who scattered subtle poisons in the breath men drew, and took the life out of a thousand hearts, and none knew the destroyer. Almost at the same time there were, here and there, strange and mysterious murderings. A dagger, known by the peculiar form of the wound it left behind, was thrust into the bosoms of noblemen and citizens, by one and the same invisible arm. And it is matter of history, that both those monstrous authors of unprovoked destruction, the master-workers of so much agony, perished miserably and secretly by the very devices of their own invention. So is it with every sin cherished in the heart. It gives at last its own death-wound; it works out its own retribution. Its own poison and sword consume and strike down, unseen, in the dark and pestilent places of their habitation.

F. D. H.



#### GENUINENESS OF 1 JOHN v. 7.

In parts of the country where Unitarian books have not found their way, this passage still holds the place of sheet anchor to the Trinitarian belief. It has always appeared to me that great advantage would be gained by appealing, upon the claims of this verse, to authorities generally known and accessible every where to the common people. For instance, a copy of Adam Clarke's New Testament can be found in almost every village; for it is so published as to be one of the cheapest books, for the matter it contains, in existence. This distinguished Methodist commentator, in his second volume, page 888, thus sums up the evidence against the verse. I give the heads of his careful and learned deduction.

- I. Of 113 Greek MSS, all but one, and that recent, are destitute of 1 John v. 7.
- II. All Greek fathers omit the verse, even when quoting the verse before and the verse after in defence of the Trinity.
- III. It first appears in Greek in the translation of the Acts of a Council in 1215.
- IV. No written Latin copy previous to the tenth century contains it.
- V. The Latin fathers do not use it, when it would have helped them greatly.
- VI. Vigilius, a "writer of very little credit," first refers to it, at the conclusion of the fifth century. But his words do not agree with the present text.
- VII. Latin writers who do quote it, quote it very differently: many omit "these three are one." The writers who have quoted it are comparatively recent and spurious.
- VIII. It is wanting in all the ancient versions, the Vulgate excepted; and in the most ancient version of that.
- IX. It is wanting in the first and second editions of Erasmus; in the editions of Aldus, &c.; and in the German translation of

Luther. It is inserted in our early English translation (Clarke gives specimens) with marks of doubtfulness.

. X. It stands on no authority sufficient to authenticate any part of revelation.

Therefore, says Clarke, p. 879, "though a conscientious believer in the doctrine of the ever blessed, holy and undivided Trinity, I cannot help doubting the authenticity of the text in question."

Another witness equally unimpeachable and easy of access, equally conclusive as authority with the people at large, is the Missionary Herald. In an early number, many years ago, I remember the great interest which is given to the discovery in the East, by some of the first missionaries, of a very ancient version of the New Testament. The first passage they looked for in it was this same celebrated text, and it was wanting, as they report in capital letters upon the pages of the Herald.

When attending the lectures of a celebrated and able Calvinistic Professor of Theology, I was very much impressed by the emphasis with which he uttered himself upon this passage. "Gentlemen! never preach upon this passage. It cannot bear you up. Some people anchor their faith upon it; and when they find it is worth nothing, are lost; their whole stay is gone. Anybody can prove it spurious. It has done more harm to the Trinity than a thousand Unitarian preachers."

F. W. H.

How few Christians appear to understand the connexion between faith and character! Faith is the means; character, the end. What can be greater folly than to substitute the end for the means, or to content ourselves with what we regard as a means, without using it as an end?

# RELIGIOUS TRAINING OF CHILDHOOD.

How shall we develop, or train, the religious nature of a child?

The question supposes that the child has a religious nature. What do we mean by this? Not that he is naturally pious or devout, any farther than he is also naturally selfish or passionate; but that he has capacities and wants which demand the culture that will result in a religious character. He can be made religious by proper treatment, while a brute cannot be made religious by any treatment. And when he is made, or becomes religious, he will be fulfilling laws, obeying tendencies, satisfying wants of his nature, as truly as, when he becomes strong by the use of food and exercise, he is relieving wants or obeying laws which the Creator has implanted or imposed.

How can this religious culture be afforded? To answer this question, we must, again, agree upon the meaning of the term before us—in this instance, religion; which is best defined by recurring to the etymology. Religion is the connexion of man with God; the science, considered theoretically—the sense, considered practically—of obligation to the Supreme Being. This sense, properly established, grows into reverence, fear, love, trust, and obedience,—the visible, and secret forms which the one sentiment of piety or religion takes under different circumstances of inward or outward experience.

Now how can we cherish this sentiment; and guide it into these forms? Can we do it directly? Analogy will enable us to answer this inquiry. Can we make a child love his parent or other friend, can we make him reverence goodness, can we make him fear or honor a superior, by telling him he must? No; certainly not. We cannot then make him honor, or love God by enjoining upon him the duty. We may teach him

to pray in appearance, to worship in form, but the sentiment will not be there.

It must then be indirectly that we effect our purpose,—indirectly, or rather, we would say, circuitously; not by direct instruction, but by awakening or strengthening the sentiment of which we have seen the child is capable. But how shall we do this? Again analogy will suggest the answer. The child is taught to love the earthly parent by experiencing his care and tenderness, or is made to admire human goodness by seeing its beauty, excellence, worth. Let then the child experience the Divine care and beneficence, or be brought to contemplate the Divine character, and he will become religious.

But it may be said that the child, every child, constantly experiences the Divine beneficence, yet all children are not religious. Yes; but all children do not know that God is the author of the benefits which they receive—the blessings which they enjoy, and few children understand that a kind purpose may lie concealed beneath forms of suffering or disappointment.

First then we say, religion may be, and must be directly cultivated, by teaching a child that God is the Author of all the beauty which he beholds and all the satisfactions or delights which he enjoys. This truth he must, while a child, receive on authority; on the testimony, that is, of his parent or teacher. He must be told concerning an invisible Being, concerning the Creator and Father of us all. And it will be found that childhood, through the readiness of belief which marks this age of life, will accept this truth, and take it as the basis of its emotions.

Then we would instruct a child concerning human experience, concerning his own experience, that he may be made to see blessing in trial, and acknowledge the Divine love under circumstances that may at first trouble the young heart. This can be done only gradually. But it need not depend wholly on authority. The child's reason may here be exercised, and his heart be brought to confess the truth.

Having thus laid the foundation, we may proceed according to the hints which analogy has furnished, and quicken the religious nature of the child by unfolding to his view the Divine activity and the Divine perfection. Accustom him to contemplate those aspects of Providence which betoken a wise love; train him to the examination of nature as the work of Infinite Goodness; use every occasion of reminding him how beneficent and gracious the Heavenly Father is; and he will necessarily, by indestructible laws of his nature, become religious,—provided that opposing influences do not counteract your labors.

This therefore, is the next, and last thought on which we should insist,—that we must protect the child from corrupting influences. In other words; that we may make him religious, we must guard and help his moral nature. We must render him good, that he may become devout. Sin, vice, selfishness, a corrupt heart, throws a two-fold hindrance in the way of religious improvement; it darkens the mind, preventing clear and just perceptions of Divine truth, and it blunts the sensibilities, that they are not easily moved to the issues of a devout life. An immoral man is at least, likely, to be an irreligious man; while a man of pure tastes and generous feelings is disposed by them to sincere and earnest religion.

Assuming then that the child has capacities and wants which prove his adaptation to religious influence, we should teach him authoritatively that there is a God, and instruct him positively concerning the Divine providence in its relation to character—the highest good of man; and then we should seek to familiarize him with the various manifestations of the Divine character which must inspire religious feelings; while we should endeavor to train him and guard him in all virtuous habits of heart and life. So should we hope that he would grow up a religious being—a child of God.

#### INTELLIGENCE.

Ordination at Briehton, Mass.—Mr. Frederic Augustus Whitney was ordained as minister of the First Congregational (Unitarian) Society in Brighton, on Wednesday, February 21, 1844. The following was the order of services:—Introductory Prayer, by Rev. Mr. Newell of Cambridge; Selections from Scripture, read by Rev. Mr. Weiss of Watertown; Sermon, by Rev. Mr. Putnam of Roxbury; Ordaining Prayer, by Rev. Mr. Stetson of Medford; Charge, by Rev. Mr. Lunt of Quincy; Right Hand of Fellowship, by Rev. Mr. Ellis of Charlestown; Address to the People, by Rev. Mr. Robbins of Boston; Benediction, by the Pastor.

The Sermon was from the text, "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's": 1 Corinthians iii. 21-23. The subject was stated to be, the Breadth of Christianity. Christianity is broad in its objects, in its means, and in its fellowships; in the objects at which it aims, the means by which it would reach them, and the fellowships it would create and maintain.-We cannot, in any given space, state definitely and completely what the objects of Christianity are. They are infinite. The leading design may be considered, for the present hour, to be conversion. Conversion is a word of wide meaning. In a general sense, it is to make bad men good and good men better. These changes for the better may be gradual or sudden, rapid or slow. Yet the resolve from which the change proceeds must always be instantaneous. A resolve to be righteous is not made, half at one time, and half at another. It must be complete and entire, to be anything that deserves the name. With this explanation the old idea of instantaneous conversion is true. The doctrine of conversion is broad, because all men need it. Every person in the preacher's hearing needs to be converted; some from one thing and some from another, some radically and some partially. Taking this, therefore, as one of the aims of Christian truth, we see something of its

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breadth.—Christianity is broad in its means. It allows its ministers to use all honest weapons in their warfare. It confines them to no one method of argument, no one description of appeals, no one class of illustrations. It draws upon the whole world of nature and of thought and of feeling. It addresses mankind through every avenue open to their natures. The Preacher may make all forms of religious belief, however erroneous, all sciences, however strictly physical, all departments of discovery, research and sensibility, to help him in his work of setting forth Christian instruction. The Gospel itself shows how diversified are the means through which its teachings may be enforced and made effective.—Christianity is broad in its fellowships. There is no limit to its sympathies. The principles on which they are established are wide and sure.

The church of our friends in Brighton has been thoroughly repaired, and presents now a neat and beautiful appearance. They are looking forward, with expectations that seem to be reasonable and just, to new edification and enjoyments, along with their new external arrangements.

ORDINATION AT TEMPLETON, MASS.—On Wednesday, February 21, 1844, Mr. Norwood Damon was ordained, as Colleague Pastor with Rev. Charles Wellington, of the First Congregational Society in Templeton. The services were as follows:—Introductory Prayer, by Rev. Mr. Dean of Westminster; Reading of the Scriptures, by Rev. Mr. Bradford of Hubbardston; Sermon, by Rev. Mr. Huntington of Boston; Prayer of Ordination, by Rev. Mr. Gage of Petersham; Charge, by Rev. Mr. Hill of Worcester; Right Hand of Fellowship, by Rev. Mr. Wilson of Grafton; Address to the Society, by Rev. Dr. Thompson of Barre; Concluding Prayer, by Rev. Mr. Nightingale of Athol; Benediction, by the Junior Pastor.

The Preacher's text was from Mattthew v. 47: "What do ye more than others?" The doctrine of the discourse was that the professions men make, in their common life and speech, hold them, if they would be consistent, to fulfil the whole Christian obligation, up to the measure of their ability and light. We are constantly admitting,

through different modes, the reality, the importance and the authority of Christian truth. Communities and individuals are tenacious of the name, "Christian." They claim it as a right, with their lips. Do they establish an equally positive claim, by their characters? Civilization, the sciences, the arts, profess generally to be based on Christian ideas. They would prove themselves in harmony with the Christian spirit. Are they who write and speak and paint and chisel, in this way, consistent? There are institutions existing among us, having a Christian origin, and pretending to have a Christian design. Most persons habitually observe these institutions. In so doing they commit themselves to the feeling and action which those institutions urge, and for which, if for any thing, they have their being. nominal believer is bound to be a real believer.-This course of thought was pursued under various illustrations. It was carried into the deep experiences of the human soul-affliction and dis-The argument was applied to our position as a denomination, and to the passing occasion. We are always, and sometimes when we hardly think of it, conceding the necessity of religion and are making a profession. But the question, "what do ye more than others," and not, "what profess ye more than others," is the solemn interrogation put to the soul by conscience and God.

In the remaining exercises, besides the usual topics of appropriate remark, there were several allusions to the character and death of the lately deceased and lamented father of the candidate, Rev. David Damon of West Cambridge, and also to the services of the much esteemed senior Pastor. Dr. Thompson's long and intimate relations with the latter rendered his words peculiarly affecting. A large assemblage of people was present, both from the village, and from towns in the vicinity.

After the services at the church were concluded, the Council, together with a company of ladies and gentlemen, so numerous as to require the use of two halls at a public house, sat down to an entertainment provided by a Committee of the Society. Not the least agreeable feature in the arrangement, was the circumstance that the Orthodox and Methodist clergymen of the place were invited to be present, and accepted the invitation with apparent cordiality. The blessing was invoked by the Orthodox minister, and there was an absence of all sectarianism or unfriendly reserve throughout the festival. Addresses were made at the table by the Moderator, Rev.

Dr. Thompson, by the elder and younger Pastors, by Joseph Mason, Esq., Rev. Mr. Huntington of Hadley, Rev. Mr. Nightingale, Rev. Mr. Dean, Rev. Mr. Huntington of Boston, Rev. Mr. Bradford, and Rev. Mr. Wellington, recently of Manchester.

Anti-Slavery.—A considerable number of the English Unitarian ministers have addressed to the Unitarian ministers in this country, an epistle of exhortation and counsel, on the subject of Slavery and its relations. They suppose our Liberal Clergy to be as proper a body of men for considering this subject and throwing light upon it, as any other; and they would remind their brethren of their Christian obligations in that regard. The letter is characterized by a spirit of just disapprobation and a tone of calm reproof towards the terrible institution of which it treats.

A Convention of Unitarian Clergymen to consider the topic thus brought under their notice, assembled in this city on February 29, 1844. We hope we shall be able to give an account of its proceedings in our next number.

FAIR FOR THE FRATERNITY OF CHURCHES .- The Ladies of Rev. Mr. Young's Society in this city, held a Fair for the sale of useful and ornamental articles, on the 14th and 15th of February, 1844, at the private mansion of Benjamin Loring, Esq., in Summer street. The preparations were of a beautiful and extensive kind, and all the arrangements in the best method. We notice it, because its purpose was strictly religious, and intimately connected with one department of Unitarian missions. The proceeds are to be devoted, not as some have supposed, to the general relief of the poor in the city; but to the enlargement of the funds of the Benevolent Fraternity of Churches, which has charge of the Ministry-at-large. They will be expended in giving wider action, through larger resources, to this righteous institution. The Fair was not used as a means of raising the usual annual amount of subscription from this Society; that contribution had been made previously. We learn that twenty-two hundred and fifty dollars was the nett sum, realized from this benevolent enterprise. TEMPERANCE CONVENTION.—The friends of the Temperance cause held a general Convention, to consider its present prospects and position, in this city, on February 20 and 21, 1844. The addresses were interesting and full of spirited remark. There was a free discussion of the two different ideas, of "Legislative Action," on the one hand, and "Washingtonianism," or "Moral Suasion" on the other,—all with good feeling and harmony. The result is noticeable and happy, as indicating a fair understanding between the advocates of the two methods. The parties separated, we believe, feeling themselves to be more in unison than they had supposed.

"FREE MEETINGS" AT AMORY HALL.—For a few Sabbaths a series of meetings has been attended at Amory Hall, for the purpose of listening to Lectures on Christian Institutions and Reforms. We have no design of discussing the propriety of such assemblages, or of describing the addresses that have been made. They seem to us to have a very bad tendency, and probably compassion is the proper sentiment to be felt for those restless persons who encourage them. We choose, in order to avoid the possibility of misrepresentation, to quote the following paragraph, taken from "the Liberator," in preference to offering any account of our own. The paragraph speaks for itself, and is an index of the whole movement.

"In the forenoon, a lecture was delivered by the Editor of the Liberator, in which he endeavored to show that the institution of 'public worship,' so called—while it constitutes a part of Judaism, Mahometanism, Paganism, Sectism,—was contrary to the genius and design of Christianity, at war with human freedom, a hindrance to universal reform, enjoined neither by reason nor revelation, and one of the main pillars of priestcraft. In the afternoon, the same topic was selected for free discussion, in which several persons participated, though no one spoke in defence of this artificial and despotic wor-In the evening, the Editor gave another lecture, in opposition to the prevailing views respecting the sanctity of the Sabbathmaintaining that the Sabbath was strictly a Jewish institution, which expired by its own limitation eighteen hundred years ago, and therefore not binding upon any other people. He argued that the religious monopoly of the day by the priesthood constituted one of the most afflicting and insupportable monopolies known to mankind, and called upon the people, especially the WORKING-MEN, to come to the rescue of it, and to make it subservient to their own highest welfare, by devising ways and means to remove the heavy burdens under which they groan, and to establish freedom, equality and righteousness in the earth."

THE CHURCH CONTROVERSY.—Our readers have seen these three odious words so often recently, and know so well what, and how little, they mean, that there is no occasion for an explanation of them. After Drs. Wainwright and Potts had addressed a sufficient number of letters to each other to be convinced that they were wasting time. wearying public attention, and disgusting goodChristians, they thought it wise to lay aside the spurs, and make each his own statement to the public at large. There has been a tone of peevishness and querulousness running through every communication that these reverend divines have made to one another. Dr. Potts has evidently been embarassed, to Dr. Wainwright's great satisfaction, by his Presbyterianism; and Dr. Wainwright, by the badness of his whole cause. After standing in a pugnacious attitude, and throwing at each other a vast amount of personality, mingled with the weakest description of school-boy bravado, they are very willing, equally willing, to turn to an imaginary personage and deliver themselves, without the fear or inconvenience of contradiction. Both claim the honor of intimidating the opposer. The truth is, the positions taken were too vulnerable to make it agreeable to have a sharp antagonist with his eye fixed upon every tergiversation. We are sincerely glad that the community are relieved from these semi-weekly exhibitions of a spirit unworthy the advocates of the religion of Christ.

CATHOLIC VS. PROTESTANT.—Another Theological dispute in New York has grown out of a Lecture delivered by Bishop Hughes, on the Connection between Ecclesiastical and Civil Power in the middle ages. His positions were reviewed, and the Protestant view presented with great vivacity and popularity, in three public addresses by Rev. George B. Cheever. These discourses were of course highly satisfactory to Mr. Cheever's friends, and were much applauded by them. We have no space even to give a synopsis of his argument.

CATHOLICISM AT NEW ORLEANS.—It is sometimes said, and we think with considerable truth, that much of the seeming reaction in favor of Rome is to be ascribed to a desire to escape from



the agitations of opinion, the hard necessity of personal examination into the foundations of faith, and the individual responsibilities of inquiry and thought, which characterize Protestantism. But, to say nothing of the courage and manliness of such a shrinking from the battle, it begins, besides, to appear that there is not perfect rest even in the maternal arms of the Catholic Church. Indeed, it is quite remarkable, that this great question of the limits of Ecclesiastical Power is coming up in this country at the same moment within the enclosures of Romanism and Episcopalian-The late scene at New York has had more than a parallel in New Orleans. In consequence of the late death of Mr. Bach, Curate of the Cathedral Church, it became necessary that a successor should be chosen in his place. A letter was immediately issued by Bishop Blanc, not only assuming the right to make the appointment, but designating certain conditions under which the new Curate should be granted and received. These conditions were of an exceedingly arbitrary character, but the Bishop presumes "they will be acceded to, as they are designed to put an end to difficulties!" Instead of this result, they have created some difficulties of a very serious kind. A spirited meeting of Catholics in the city was held, and a letter was prepared in answer to the Bishop, boldly and distinctly rejecting the conditions; plainly declaring that the Bishop was suspected of an intention to make himself "entire master of the Church," and denying to him the right of nominating the Curate, with reasons annexed. The Bishop adhered to his course, and refused to sanction the nomination of the wardens. The wardens appealed to the secular power for a decision. Large meetings have been held in support of both parties. The Irish and English Catholics take ground with the Bishop,—it is intimated, from mercenary motives. The French portion of the population support the cause of the wardens, and with eminent ability. We notice among those active in the party, the names of W. C. C. Claiborne, son of Gov. Claiborne, and late Secretary of the State of Louisiana, Hon. Dennis Prieur, late Mayor of the city, and Pierre Serle, a distinguished lawyer. Abbe Perche, an obnoxious priest, and a subordinate of Bishop Blanc, was prevented by a popular tumult from pronouncing an oration on the 8th of January, the anniversary of the Battle of New Orleans. The proceeds of the Cathedral, from the rent of slips, have fallen from the rate of \$18,000 to that of \$2,500 per annum, and the wardens have instituted a suit against the Bishop for damages.

CONTROVERSIAL CORRESPONDENCE IN IRELAND.—Our brethren in the North of Ireland are subjected to treatment, which for its violation of courtesy and decency exceeds any thing which we have observed elsewhere in the theological warfare of our times; and they find it difficult to bear the abuse, which is heaped upon them, without resentment. We have read with pain a correspondence, at first conducted by private communication, and afterwards published in one of the Belfast newspapers, between Rev. John Edgar and Rev. J. Scott Porter. Dr. Edgar is known by his unscrupulous defamation of Unitarians and Unitarianism, which has more than once brought upon him severe castigation from Rev. Dr. Montgomery. In one of his public speeches he made allusion to Mr. Porter in language of such gross personality, that Mr. Porter felt himseif compelled to notice it, also in a speech on a public occasion; which drew forth a note from Dr. Edgar, disclaiming an intention of personality in a particular remark which Mr. Porter had quoted. Mr. Porter, in reply, called upon Dr. Edgar to retract the calumnies which he had uttered respecting himself and his friends, and the religious system which they defend, specifying particularly the charges, that their "religious worship, on the Lord's day, consists in vilifying the Saviour," and that "Unitarianism is but another name for Infidelity." Dr. Edgar. instead of retracting or expressing any regret for uttering these charges, repeats them in a strain of continued insult. Mr. Porter conducts his part of the correspondence with ability, though with severity. We have no desire to lay before our readers either the scandalous imputations of the one, or the caustic replies of the other; but a single quotation from one of Dr. Edgar's letters may show the temper which guides his pen.

"Though it may be all very fine to talk, in a vaporing public speech, of retracting a statement respecting the infidel tendency of Unitarianism, yet, in a quiet way between ourselves, it is rather too much to ask me to retract what the highest authorities of your sect have boasted of; particularly as one so well acquainted with the history of the system as you, must know that it is calculated to blot out the very name of Christianity."

On which Mr. Porter observes—and we are disposed to agree with him:—"This, to one who has so long officiated as a Unitarian minister, and who still continues to do so, is one of the coolest pieces of impertinence that it has ever been my lot to witness."

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## A CENTRE OF ATTRACTION.

EVERY one desires to have some friends or at least some acquaintances, and every one wishes that such friends and acquaintances shall belong to that rather imperfectly defined class styled respectable. The desire is certainly more than innocent, it is commendable. It is needful, it is good, to be listened to, to be sought, to be able to gather about ourself a circle of men and women. Very few persons are so foolish, or so reckless, as to be able to say honestly that they are indifferent about society. Those who make such assertions wish always for hearers, at least they must tell friends and acquaintances how little they care about them. The desire, I say, is good; would that the means resorted to for its satisfaction were as good, and wisely chosen. We wish for friends:-and how do we endeavor to gain them? Why, in a large majority of cases, we endeavor to secure the attention desired, not for ourselves, but for something which is not ourselves, though connected intimately with ourselves. We would be centres of attraction, and with a singular want of directness, we strain every nerve, not to make ourselves attractive persons, but to secure and surround ourselves with attractive things. I cannot live isolated; somebody must knock at my door; somebody must sit by my fireside, and at

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my table; somebody must exert himself to maintain conversation with me. To this end my house shall be elegant, this heavy oaken door shall arrest the passer by, my furniture shall be costly and beautiful, my meats and wines shall be de-Now this plan is, in a certain sense, successful; the things to which we have alluded 'draw full houses', as the managers say. Yes, and it may be, that persons thus brought together, by their conversation one with another, will afford us, indirectly, much profit and entertainment. The plan is successful, we say; for there are always men of cultivation, men of intellect and taste, who are glad to find a convenient gathering or lounging place, a sort of exchange for scholars; there are always those who are sufficiently fond of dainties, to run the hazard of a few moments' conversation with a tiresome host or hostess, for the sake of gratifying their epicurean propensities. The plan is successful, we say; and yet it is not successful, at all, if one considers the true end in the whole matter, the thing originally sought after. We desired friends, and our furniture, our pictures, our horses, have found them. We are simply in the way. We enter into the business only to mar and abate. Our so called friends are as strange to us, as they would be, were we only listening to their words in a lecture-room; only it is the formal 'My dear Sir,' or 'My dear Madam,' instead of 'Gentlemen,' or 'My Friends.' Do you not see how glad they are when the necessary compliments have been exchanged, and one is at liberty to retire into a corner with a friend? Do you not see that a tiresome person is still tiresome, though seated upon an elegant sofa?

This plan, then, is evidently a failure. What shall be substituted for it? This, we think. Let one endeavor to go straight to the point in the matter, to become attractive through beautiful and noble qualities, intellectual and moral, to expend upon the internal, the time and labor now lavished upon the external. Let one endeavor to be agreeable and

instructive, to maintain and manifest a spirit true, wise, refined. Then we might gather and bind. Then we might enjoy a genuine society, a flowing together and struggling together of kindred spirits.

This plan is good, first, because no other will accomplish the object. If this will not serve, the thing cannot be done. It is good, again, because it is feasible. Men and women, who spend their days upon trifles, have minds and can use them, tastes and can cultivate them, means of knowledge and can employ them. It is mournful to think of the waste of intellect, of the abundance of stupidity. It is mournful to think how we weary one another, and grow sick upon the very smiles which we have purchased. It is good, once more, because it will enable us to be at once attractive and just. These externals, which really are aside from the true purpose, are often obtained at a terrible cost. Honesty and love are sacrificed to gain them. We have the world, but where is the soul? We stand well with respectable persons, because such persons often esteem equipage before worth. But what necessity was there for all this; and how are we profited? When a wise man, or a truly great man is present, who looks at the carpet? When the Prophet is in the house, are not the meal and the oil sufficient? Who cares about the soup, when a cultivated mind, or even a warm loving heart is expressing itself? We sell our souls, and gain what? Friends? No. We gain the reputation of living in style, as many unwise, as well as wise persons live, and our house is preferred before the hotel, because our dinners cost nothing. These things ought not so to be.

R. R.



## INWARD AND OUTWARD PRAYER.

To pray is one thing, to express prayer another thing. There are two kinds of prayer; one, the inward silent communion, and aspiration towards the Father; the other, the outward expression of these aspirations.

There is a prayer which is only desire. It does not form itself into words; it is not always even clearly defined; it is merely desire, felt towards the Father alone, and heard and responded to, though we may not be able to give it expression. This is not meditation; it is prayer. Meditation accompanies prayer, and fits the soul for its exercise; but this inward aspiration is something distinct from meditation, though it may pass into it, if not restrained. The meditation, into which this kind of prayer too often degenerates, is only the pile of fagots which we heap upon the altar, but prayer alone is the flame that ascends to heaven.

It would seem to be very dangerous to trust too much to this inward prayer, which is still not less prayer, not less a seeking, than the other. But it belongs only to a spirit purified and exalted by long service; the seasons are few and far between when we can taste it. And perhaps to some of the best it is never granted. We cannot conceive of its existence in a soul unaccustomed to stated times of devotion, and to the expression, and definite manifestation of desire towards God. This inward petition is the result of our habitual expression, and cannot in any way supersede it. The prayerful spirit must necessarily die out of a soul, that waits for inspiration, or for a longing to exercise it. If we cannot control our thoughts at certain times, and lift them up, it is a proof, not that we should not engage in worship, but that our hearts are in a wrong state, and need only the greater effort to subject them. We have heard it objected, that it is a mockery to offer to our Heavenly Father any service, which is not the result of a heartfelt glow, that it is better always to trust in the spirit, which will lead us to God, if we only wait upon its promptings. But it is to be feared that no angel will trouble the waters for us, unless, using humbly the means of access, which are open to all, we first move forward with slow and trembling, doubting though almost faithless steps.

There must be system and order in our arrangements, if we wish to carry on the whole business of life. It would be strange then, if in the multitude of interests that surround us, we could not fix a certain time for this, the only foundation and strengthener of all interests; and it may well be doubted, whether we should often feel inclined to pray while the habit of prayer is yet unformed. We must first consider it a duty, regularly to be discharged, before we can be capable of enjoying it as our highest privilege. Yet though we speak of it as a duty, this does not imply that it is not the natural tendency of the spirit to pour itself forth in aspirations towards the Heavenly Father. But we must recognize this fact, that it is a duty, and to be engaged in at certain times, whether our spirits incline to it or not. Surely the soul that is penetrated with a sense of humiliation at its own disinclination for this service, its highest privilege in its best estate, must at least feel willing, as its only resort, to confess its disinclination and ask for the return of a prayerful mind, even though it be long before an answer is heard in the soul to these seemingly unprofitable petitions.

Perhaps there are spirits raised above the necessity of stated times of worship, and even the expression of prayer. And of our great Exemplar, Christ, we cannot tell whether he would urge his followers to pray at certain times, or not. But this we know, that he did give expression to prayer, that he was not satisfied with merely vague longings, however much they may elevate the spirit. It would seem then, that we ought to beware of giving way to disinclination, of considering a somewhat formal service worthless in the sight vol. 1.

of God. Will not the holy associations that gather round our highest hours of prayer, shed at least a faint lustre over our painful struggles, and bring us back again to those seasons when we shall feel truly that worship is but

> "The motion of a hidden fire, That glows within the breast."

We intended only to define our idea of prayer, and not to speak of the manner of praying, since this must differ with different souls. Yet it does seem that we sometimes overlook the importance of approaching the Father with a certain sense of prostration of spirit, and somewhat of awe, if we may so speak. By this word awe is not meant any degree of fear or dread; as children to a loying Father, we cannot come with feelings of this sort. Yet not only as children, but as servants of the Most High, should we come bowing down, and with listening ear, waiting for the faintest whispers of the sacred message which this inward communion shall bring to us. We should appear, not only kindled with aspiration and warm desire, but prostrate under a sense of "the exceeding glory," before which we stand.

N. S. N.

# NECESSITY OF HOLINESS.

A SERMON, BY REV. FREDERICK T. GRAY.

HEBREWS, xii. 6. Follow after peace with all men, and holiness, without which no man shall see the Lord.

This is a simple, comprehensive, and momentous precept. It is one of those remarkable passages, scattered through the Scriptures, in which, in a short compass, we find stated the whole of human duty. We see, summed up in a few words, all that is necessary for man to do and to become, all our

duties as accountable and immortal beings;—to God our Creator and Judge, to our brethren, and to ourselves. And connected with this summary of our duties, is a clear declaration of the solemn and momentous consequences which will result to us, according as we obey or transgress these holy commands.

I cannot but remark, what striking proofs are afforded by such passages, that the Scriptures are the records of divine, inspired truths. In what other book can you read such full and commanding directions, applying to the whole character and condition of man; delineating the whole chart of his obligations, giving him guidance, warning, counsel and consolation, suited to every earthly situation and relation, and enforcing the whole upon the conscience by the high and awful sanctions drawn from a future righteous retribution. Surely no reader can fail to discern in the pages of Scripture divine wisdom and goodness, which shine with noon-day splendor upon the words of eternal life. Such a passage is the one before us.

"Follow after peace with all men." This, as in other places, is the admirable and broad rule given us by our Saviour. "Thou shall love thy neighbor," thy fellow-man, "as thyself." In it are comprised kindness, justice, compassion, sympathy, forgiveness, friendship, the whole circle of the duties which are required of us in the various and complicated relations of human life. It is a short compound of all which a man must do and suffer for his fellow-man.

"Holiness." This single word contains in itself, the whole of the virtues and graces which form the beauty, glory and perfection of the human soul, and describes the feelings and dispositions, the homage and obedience due from us to our Infinite Creator and Benefactor.

Then, finally, the obligation and necessity of performing these solemn and difficult duties are bound with irresistible power upon the conscience and the heart, by the express declaration,—" without these no man shall see the Lord."

What a volume of meaning and instruction is wrapped up in these few words! What an eloquent and convincing lesson do they convey of the whole duty of man! My remarks will be confined, in this discourse, to the latter portion of the passage. "Follow after holiness, without which no man shall see the Lord." By "holiness" here, is meant virtue, goodness, excellence, religion, every thing which is pure, humble, devout, exalted and heavenly. The phrase, "to see God," we find to be frequently used in Scripture. It is manifest that it is not to be understood in a literal and exact sense. means to know and love him, to enjoy his favor, to feel conscious that in some humble measure we resemble him. It denotes also communion with him.—a feeling of delight in the consciousness of his presence, and an assurance of a more intimate knowledge and adoration of his glorious character in the future and more spiritual state. In this way we are to explain the declaration of Jesus, "Blessed are the pure in heart, for they shall see God." They shall know, admire and love him, and enjoy the pure happiness arising from a sense of his presence and favor.-Would we be convinced of the truth and reasonableness of this precept, let us examine some of those elements which unite to form what is termed holiness. and we shall perceive plainly, that without possessing them, we cannot see God, in the sense in which the words have just been explained.

And first, purity is one branch of holiness. By this I mean, exemption from the power of base, and sensual desires—the becoming chaste and spotless, not only in the outward action, but in the deep recesses of the heart. It comprehends all pure, exalted thoughts and affections. It requires us to give to the soul, the spiritual part, the dominion over the body, to bring all the animal affections into subjection to the perfect law of excellence. It forbids, not only, nor chiefly, the mere debased action, for both reason and Scripture extend their control to the seat of all thought. They would lay the restraint, where

alone it is safe, thorough, permanent. The Gospel sets up a high and unbending standard. Its scrutiny is keen and uncompromising. It teaches us, that to cherish low and debasing thoughts, to indulge sensual and impure desires, is as great a violation of its laws, does as deep an injury, imparts as dark a stain to the soul, as to carry out the wrong affection into action. To be "holy, harmless, and undefiled," to "present our bodies and our spirits, a living sacrifice, holy and acceptable to God," this is the service it requires; and it is justly called, too, a "reasonable service."

And now let me ask, does any one doubt whether we must acquire such purity before we can see, know, love and enjoy the will, and find peace in the presence of God. Consider the character of this great and good Being. We cannot, even in our highest conceptions, worthily comprehend his perfections. But let us take our idea of purity, divest it of all imperfection, and exalt it to infinity; and we arrive at some imperfect idea of Him who is "glorious in holiness," who is "of purer eyes than to behold iniquity," in whose "sight even the heavens are not clean," who dwells forever in the cloudless glory of his adorable perfections. Does it need any argument, to prove, that if we debase our souls by low and groveling appetites, if we pollute our spirits by earthly and sensual desires, and darken our minds by admitting and cherishing unholy thoughts, we are in such a condition unfit to enjoy the presence of an infinitely pure and holy God? Can we hold any high and solemn communion with him? Can we see him by the eye of faith and devout contemplation? Can we rejoice in the consciousness of his intimate knowledge of us? Can we look forward with ardent hope to the more full revelations,-the clearer knowledge, the nearer approach to him, which the Christian expects will dawn upon him in the future life?

We cannot compare ourselves, thus corrupted, with the mild but piercing glories of the Divine character, without being penetrated with a conviction, that we have, by our dcliberate actions, debased ourselves, have fallen from that elevated and happy state for which we were designed. We must feel that we have no sympathy with his nature,—that his presence here and hereafter would only fill us with shame, remorse and anguish,-that in the light of his countenance, the darkness and deformity of our own souls would be the more con-No, my friends; God has formed our souls such, that we can never experience any true and lasting pleasure, we can never know their intended peace and joy, we cannot be true to our nature, we cannot attain the high and holy happiness of knowing, loving and adoring Him, unless we strive always to keep our hearts pure and spotless, and make them a fit residence for his holy spirit. Our Creator is saying to us and to every human being, by his law written upon the heart, by the voice of conscience, and by the clearer teachings of Revelation, "Be ye therefore holy, for I am holy." 'You are the creatures of my hand. You must earnestly and constantly strive to wash out, by sincere repentance, the stains you may have contracted-to hate and avoid all corruption; your souls must possess, in some degree, the perfect purity of their Author, or you must ever remain degraded and miserable, you are unfitted for any lofty heavenly intercourse, you cannot see nor love God.'

But secondly, if we would see God, we must become spiritual. "God is a spirit, and they who worship him must worship him in spirit and truth." Man, we are accustomed to say, is composed of body and soul. He has an animal organization,—senses and passions which liken him to the brute creation. But he has also a soul—an intelligent, a reasoning, thinking something within, by which he is raised far above the beasts of the field and the fowls of the air, and is allied to higher intelligences and to God. He can meditate upon the objects around him, he can study the wonderful creation, he can turn within and examine himself, he can

choose between right and wrong, can obey or transgress the Divine laws, can feel conscious of praise or blame, reward or punishment. Now it is this part of our nature, that which is rational, spiritual, on which religion is founded, and to which it is addressed. It is by means of these nobler faculties, that we have a conception of God, that we form any ideas of his nature, that we behold and admire the glories of his character, that we must make some humble approach to an imitation of his perfections.

But surrounded as we are by outward, visible objects, which are always claiming our attention, crowding into the mind and filling it in endless succession and variety, there is need of constant effort to resist their influence. Furthermore, we increase greatly the strength and influence of our lower or animal propensities by excessive indulgence. Who does not know the constant, steady, and almost absolute dominion which the body exercises over the soul? How large a share of our happiness do we derive from these short-lived pleasures which begin and end in the senses! All men, in a greater or less degree, brutify, so to speak, their nature, by yielding to the tyranny of some one or many of the same appetites, which we share in common with the animals. How much and how often do we hear, see, feel and taste, how seldom and painfully do we think, reflect, reason and judge!

But if we would be spiritual, we must constantly strive to keep under the body, and bring it into subjection to its rightful and intended ruler, the soul. We must "mortify the body with its lusts and affections," which war against the spirit, darken its glory, fetter its freedom, palsy its activity, and cramp its energies. This thinking principle, a spark of heavenly fire, that which constitutes our real self, it is this, which we must cultivate and strengthen.

It is not denied that this is a difficult and painful task. It requires unyielding effort, constant vigilance and self-denial. The wild and lawless company of the animal desires can never be driven out. They accompany us everywhere, they are always clamorous for power, they can never be quieted,they must be always sternly watched. At any moment they may rise in their strength, silence the voice of reason, drown the remonstrance of conscience, and lead us captive in humbling and disgraceful bondage. It is a melancholy truth, that the great majority of mankind are kept in this slavery. The body, the senses, the passions, these are their masters; to eat, to drink, to sleep, to go through a constant round of mere animal thoughts and indulgences, this is the whole history of their life. They are scarcely conscious, that they have within a treasure, in comparison with which the body is worthless, which is never to die. They must arise and burst their chains. You have within you a thinking, accountable soul. It is this, which forms the true dignity and glory of your nature. If you will release it from its subjection to the flesh, it may put forth its energies. It may be made the source of pleasures more pure and lasting than any bodily indulgence can bestow.

It was intended that so faf from being the servant, it should be the lord and master of the body. It was given to you, that it might be cultivated, that it might rise to high and pure enjoyments. It was kindled up within, that you might strengthen and exalt it by employing it in some worthy pursuits. It is the instrument by which you are to study and understand your duties. If you would be *men* in the true, comprehensive sense of the term, you must be spiritual, not carnal and sensual.

You have the power, if you would put it forth, to throw off the load of the animal desires, to purify and elevate yourselves. And if you would see God, if you would in any degree resemble him, if you would feel the glory of his character, and live worthily of your relations and duties to him, you must live a more spiritual life. By meditation you must acquire a taste for what is spiritual and heavenly. You must excite and maintain a firm faith in the existence and constant presence of God, in those great truths of religion, which relate to him, to your own soul, and to the future and unseen state.

Say not, that these views are visionary and extravagant. No, they are simple, sober truth. If it be true, that we are exalted in the scale of being above the brutes, if we are thinking, accountable and immortal beings, if we have a soul, which connects us with superior beings, and with the infinite God,—then we must not live a mere animal life, we must understand and have pure and spiritual objects; or we can never acquire that holiness, we cannot possess the peace or enjoy the happiness of that religion, which is "the power of God unto salvation to every soul that believes" and obeys,—we cannot see or have communion with the Infinite and Perfect Spirit.

I have said, that if we would see God, enjoy his favor, and become happy in this world or in the next, we must be pure and spiritual. But we must also become devout. If we would know God, we must not be strangers to him. of him, the consciousness of his universal presence, must be familiar. If we would form ourselves into his image, we must often and earnestly commune with him by meditation and prayer. Prayer has been justly called the soul of all religion. It is that which gives to it its warmth, sincerity, and strength. It revives it when faint and decaying, it preserves and strengthens it where it already exists. Wherever it is found, the soul cannot but feel its purifying, and elevating influence. It will rebuke, and aid us to subdue, all the dark, selfish and sensual passions. It will call forth and mature every thing which is kind, humble, pure and heavenly. We shall by degrees love more fervently, admire more ardently, and obey more perfectly, the great and good Being to whom the homage of our supplications and praise constantly ascends. may be safely said, that without the habit and the love of prayer we cannot be holy, we cannot be religious. As well might a child expect to love and respect a parent, from whose

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presence he banished himself,—of whose very existence he was scarcely conscious, whose commands he seldom obeyed, whose constant kindness he received only with neglect and ingratitude, whose virtues he made no effort to imitate.

If we would see God, we must fix deeply in our minds the idea of his constant presence. We must hold humble and devout communion with him. We must constantly seek from him the supply of our wants, with the forgiveness of our sins, and implore his favor and blessing. Then we shall feel gratitude for his boundless goodness; we shall be conscious of our absolute dependence upon him. We shall enjoy also the blessed assurance, that in all the changes of this life, and throughout the future eternity, we may have in him an Almighty Protector and Friend!

In conclusion, let me earnestly exhort you to study and understand the momentous and comprehensive truth stated in the text. It is one of vital interest to every accountable being. Its influence extends through all time and place-to every future period and condition of our being. "Without holiness no man shall see God." This is the fixed, eternal law of the Divine government. We read it in the unchangeable perfections of his own nature. It may be learned in some measure from the course of his Providence. It is inscribed on our own souls; and it shines with piercing lustre upon the pages of Revelation. Our Creator possesses infinite benevolence. He has created us not for his own sake, but to increase the amount of happiness. At the same time he has so formed us, that unless we possess holiness, virtue, excellence, a resemblance to himself, we cannot see, know, love or obey him. He has connected together in everlasting bands virtue and happiness, vice and misery. We may attempt to satisfy ourselves by mere sorrow for sin, by zeal for a party, by correct opinions, by powerful religious excitement, by a fancied share in the merits of the Saviour, by a doctrine of arbitrary election, or by escape from outward torments; but all these things are vain and worthless. The law of our nature, the Divine law, extends beyond and above these weak and beggarly elements—these miserable substitutes.

The soul—the soul—there we must look! So far as that is pure, humble, benevolent, and devout, so far as the same mind is in us which was in Christ Jesus, so far we are happy, so far we are saved, so far can we see and enjoy God—and no farther. It is so now, it will be so in all coming time. It is true here, it will be true throughout the universe of God. It is true in this world, it will be true in the world to come!

#### MODERN TRADITION.

Some writer says, with profound truth, "Men have imagined that the more there is to be believed, the more are the merits of the believer. Hence all traditionists form the Orthodox and the strongest party." Supposing salvation to depend on a certain compound whole, made up, in part, of nominal or professed belief, and in part of actual virtue, they infer that the longer the list of articles and observances, requiring an outward assent, the less need be the complement of personal righteousness. They forget that it is error to include more than the truth in one's creed, as well as to be satisfied with less than the truth; and also that by setting forth as essential what other men cannot see to be true, they turn back many to utter skepticism, recklessness, and despair.

There is no limit to this traditional usurpation of authority, short of the blindest superstition. Once admit that the performance of certain ritual acts operates as a talismanic charm,

or that the repetition of articles and technical words can possibly be put in the place of personal righteousness, and you take room for a wide departure from the simplicity of Christ, Just as the mass of the ancient heathen people could not wait for the slow processes by which the philosophers would demonstrate the supremacy of one God, but hurried to propitiate all the possible deities whose power they imagined could harm or help them, so, many Christians, avoiding the responsibility of establishing deep convictions of their own, would make friends with a host of dogmas. A future salvation from punishment is made of more consequence than a foothold on unchangeable truth.

#### THE POOR VICAR.

These lines were suggested by the "Journal of a Poor Vicar in Wiltshire," translated from the German by Rev. W. H. Furness, first published in the Gift for 1844, and since reprinted in one of the religious journals of this city. It is said, though it seems to us without much reason, to have been the original of Goldsmith's "Vicar of Wakefield." The whole piece, only the commencement and close of which are here versified, is alike creditable to the writer, who has composed so pleasant and instructive a fiction, and to the translator, who has rendered the foreign article into graceful and idiomatic English.

It was an English sunset, And o'er a woodland green Came streaming rays of crimson, With lengthened shade between.

Tall monarchs of the forest Flung out against the light Their brawny arms, all joyously, In freshest green bedight.

And down about their gnarled roots
The gentle harebell clung,
And forth from blue-eyed violets
A fragrant vesper rung.

Beneath the woven leaflets Of oak and maple fair, There bent a toil-worn minister, Before his God in prayer.

His black robe fell about him, With clinging, threadbare grace, And few indeed the snow-streaked hairs, That twined about his face.

Above a clear, deep-seated eye His thoughtful temple rose, And his bewrinkled, pallid cheek Was eloquent of woes.

- "Support me, God!" his earnest prayer In faltering accents fell; "Support me, thou who knowest To order all things well!
- "Full faithfully, for many a year, Thy servant here hath striven, And little cared himself to thrive, So that thy fold hath thriven.
- "And hitherto from scanty means
  Thy hand hath plenty brought,
  And darkest clouds have proved to be
  With rainbow radiance fraught.
- "Yet are thy ways mysterious, For in declining years I find my sole possession, The prison and my fears.
- "It were not for myself alone; But children young and fair Are growing, day by day, to be A more engrossing care.
- "On little have we been content; Oh God! that little give: No way seems open to us now On less than this to live."

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Hot tears stood trembling on his cheek, Or fell in heavy showers, One moment gemmed the sward, like dew, Then withered the fresh flowers.

The while he wept in silence, Like star across the night, There came a form of radiant grace, Restoring faith and light.

Dark curls hung o'er its glowing cheek, The eyes with tears were flushed, Yet frolic from the parted lips In radiant mischief gushed.

"What! weeping, dearest father? Nay, faithless are thy tears;"
'Twas thus the maiden greeted him, Despite her tender years.

Yet threw her arms about him, And sought his faded cheek, Her mild caresses giving The strength he seemed to seek.

"What! weeping, father dearest, Who bade us trust the Lord! I came to cheer thee, father, With his unwritten word.

"I wandered, slowly weeping, Beneath the shady wood, And if I feared that thou wert poor, I knew that God was good.

"The harebells, father, were so sweet, The star-flowers so fair, I stayed to see them fold their leaves, And say their evening prayer.

"And now what dost thou think was there? Within the silver cup
A little fly was busy,
Drinking the honey up.

- "The white leaves folded over him, And made so nice a bed! Papa, if God cares for the fly, He'll shelter thy grey head.
- "But father, this is not the whole; I have not told the best; I was so tired wandering, I threw me down to rest.
- "And, father, God sent pleasant dreams; At first, I felt so sad, That neither flower nor singing bird A charm to lure me had.
- "I saw the brave new minister, Our pretty cottage too, And we were leaving, father, To roam the wide world through.
- "And then I thought the sun came out, It was the harvest week, And a right royal messenger Our quiet home did seek.
- "And on a velvet cushion, What, thinkest, carried he? It was a bishop's mitre, That he was bringing thee!
- "And oh papa! so wildly
  Thy thin grey hairs stole out
  From under the gold border,
  That circled it about.—
- "I could not choose but laugh, and so I woke me with a start, And then I felt a heavy load Was lifted from my heart.
- "And now, indeed, perhaps thou art Too old to believe in dreams; Yet to have faith till harvest week, The veriest triffe seems.

"If then, papa, thou reapest not, God covereth the flies; And thinkest thou, thy dear old head Is worthless in his eyes?"

Her eager lips were hot with haste, She staid her panting words, And then in kneeling seemed to plead Excuse that love affords.

About the old man's temple The red light cast a glow, And waves of rosy, western mist Did round the maiden flow.

Across his face a quiet hope Came with the twilight stealing, And calm as calmest stars came trust, The Father's love revealing.

And as eve's crimson flush died out, And on the springing sod The last star-flower closed its leaves, He said, "Let us thank God!"

The harvest dawn breaks red and bright, Stout sheaves of golden grain Are stacked around the yellow field, Or press the loaded wain.

And with the songs of working men Conclude the weary days, While voices from the parsonage A grateful chorus raise.

Not that the royal messenger Came stately to the door, But that of worldly need had come More than sufficient store.

And so rebuked before the child Let faithloss spirits stand— For thus the God of faithfulness Holds all within his hand.

C. W. M.

## SUNDAY SCHOOL INSTRUCTION.

SUPERINTENDENTS and Teachers must have observed a general indifference, on the part of scholars, to their religious teachings; and must have felt too, frequently, the want of a suitable preparation on their own part, to discharge the duties which devolve upon them as faithful instructors. These questions, then, naturally arise in the mind,—How can we interest these children? How fix in their young minds a lasting impression of the importance of virtue, truth and holiness? How are they to be enabled to read, and to understand, the law of accountability, so deeply engraven on every human soul? How shall they be led to comprehend the omnipresence of God, his ever watchful eye; and the no less important truth, that it not only is a Creator, but a Friend, a Father, who cares for them? These, doubtless, are momentous questions, and deserve our earnest, prayerful consideration.

In the first place, let us examine the condition of the minds, which we are required to mould and fashion for time and for eternity. The children of our Sunday schools have not been drilled in catechisms; they are not early indoctrinated and taught to regard with peculiar sanctity "thirty-nine articles of faith." More fortunate than some of their teachers, (who grew up under the influence of a creed, that cramps and deforms the mind,) they have not to unlearn a false theology, before their infant minds will be prepared to receive the first principles of Christianity. The natural love of God's world, of truth and beauty, has not been smothered or overlaid by doctrines, which have the same title to our veneration as witchcraft itself, namely, antiquity and respectable names. The free, the loving, the untaught child comes to us to receive moral and religious culture. The impressible mind lies open before us, like the delicately prepared plate which the sun's rays are to convert into a picture; and its keen susceptibilities enable it to catch the reflection from our minds by a process far more delicate and certain than art could devise, and thus a picture is created in the youthful mind as durable and indestructible as the soul itself. But if they have nothing to unlearn, they have almost everything to learn. They have been taught to pray to their Father in heaven, but they have an idea that heaven is a great way off, somewhere among, or beyond the twinkling stars, not in their own hearts,—the result of obedience to holy laws. The idea of responsibility for the use of a mind and conscience, whose existence the child has hardly come to understand, must necessarily be vague and indistinct.

Such is the condition, generally, of children who enter our Sunday schools. There are exceptions, doubtless, arising from the different degrees of intellectual, moral and religious cultivation which parents may have bestowed on their children; and varying, perhaps, with the age of others, who may have entered the school at a more advanced period of life.

Now do we appreciate the responsibility which rests upon those who undertake to unfold and strengthen these youthful, yet boundless capacities? What powers, what disposition, what preparation do we bring to this glorious work? A world crowded with intellectual and moral wealth is to be analyzed, classed, discussed, laid open to their view, and adapted to their comprehension. What exertion on the part of the teacher should be considered too great, what sacrifices of personal comfort or gratification ought he not cheerfully to forego, rather than enter the Sunday school unprepared by study and investigation, not only of the subject, but of the best mode of communicating religious instruction?

Having prepared his own mind, he should next endeavor to win the scholar's confidence and love. He should remember that the value of first impressions in this case can hardly be over-estimated, or too carefully heeded. In order to secure the desired end one pre-requisite is indispensable,—the

scholar must give his undivided attention to all the exercises. Without this, nothing can be, and with it, everything may be hoped for. Not only good manners, and a proper regard for the feelings of others, would enjoin the rule, but there can be no progress without it. It is not enough that a scholar listen to most of the superintendent's general lesson, or that he answer his teacher's questions; he should be required to yield his unceasing attention, not only to what his teacher may have to say, but to all and each of the lessons and exercises of the school; and be taught, first of all, to feel it his duty to do so. Attention, being the basis of self-education, (and self-education being of more worth than all other education,) should be sought, and if possible attained, in the Sunday school. Let a child come early to understand that it is not what another does, says, or thinks for him, but rather what he may do, think, and say for himself, that really touches the character. Bring a boy to attend to this consideration, and self-education is already begun. Fix his attention to that point, and, if need be, to that point only, for weeks together, till it become a firm conviction of his mind. And there is less difficulty in doing this, than might at first glance be supposed. A child's attention may be continued for a long while upon a single principle of our religion, if the illustrations be but slightly varied each time the mind is brought back to it; and may be even enjoyed the more, for being readily understood and recognized as an old acquaintance. So too, with the teacher, old truths will. acquire a new interest and increased significance to his own mind, from the reflection of that light which is dawning upon the mind of his pupil. Thus each acts upon the other, till mere teaching is warmed into a genial glow of good feeling, fellowship, confidence and love. This hallows the labor, and makes it, like charity, twice blessed.

But to be more practical. No doubt can be entertained of the necessity of arresting the attention, awakening the dormant mind, and fixing the thoughts intensely on the subject

of religion. How can it be done? It is to be accomplished by illustrating, and enforcing by example, the principles of Christianity. There is danger that we shall fritter away our energies, and waste golden opportunities, in mere desultory efforts, such as reading the Scriptures, Sunday after Sunday, in the same dozy manner, or in long, tiresome general lessons of abstract virtue, morality and religion, which are about as interesting to children, as the old discussion of the comparative merits of consubstantiation and transubstantiation. Neither is the head enlightened, nor the heart moved by such teachings. Is it not desirable, then, to simplify our instructions, by confining ourselves to the inculcation of a few great principles, rather than spread our dim light over so great a surface, as to be unable to bring it to a focus, anywhere, with sufficient power to light or warm a soul? The life and character of our Saviour, the lives of the Apostles, and the experience of every virtuous and true man, all confirm and illustrate the truths which it should be our aim to inculcate. These set before the child principles already embodied, to be lived out again by him. Let it be enjoined upon the scholar to apply these Christian principles as touchstones, by which to test his own life. Persuade him that he must be in earnest in seeking out, and assiduous in applying, these principles to his own soul. To do which, he must exercise every faculty he possesses, as on himself must ever depend his success or failure to secure a high character, a pure life, and permanent happiness.

To show how these principles may be expounded, let us take, for example, the law of accountability. How is this to be explained and enforced; how shall the child be made to feel that he must live under, and subject to, this law—that he is responsible for the gifts with which his Maker has endowed him?

In the first place, we may safely appeal to a law of his very being, to show, that his thoughts, words and deeds,

though apparently transient, make an indelible impression, and become a component part of his consciousness. may be shown in various ways; the most striking perhaps, is by reciting well authenticated anecdotes which illustrate the idea, and bring it within the grasp of a young mind. All children have not heard of the boy who at four years of age fractured his skull, for which he underwent the operation of trepanning. At that time he was in a stupor, and after his recovery retained no recollection of the operation, nor was he known to refer to it, till at the age of fifteen, when, during the delirium of a fever, he gave his mother a correct description of it, and named the persons in attendance at the time. To some the celebrated case related by Dr. Rush may be new, by which we are informed of a patient who in her youth could speak only Italian, her native tongue; after a residence of many years in this country, she had forgotten that, and conversed only in English; but during the excitement of a fever, she recovered her knowledge, (or rather her recollection,) of the Italian, and would converse only in that language. These cases go to show, not merely that by association we may recall early impressions,—that no one ever doubted,-but that knowledge in every possible form, which has ever been ours, is ours forever, part and parcel (so to speak) of our consciousness, and will be identified, sooner or later, through all changes of matter; although under ordinary circumstances, and in a healthy state of the nervous system, it may seem to be forgotten, or even lost. This is true of mind, notwithstanding physiologists teach us that our bodies undergo an entire change once in seven years.

The scholar, having now a firm conviction that all truths, intellectual and moral,—and all vice and falsehood, too,—which have ever attached to the mind, become an indestructible and ineffaceable element thereof, is prepared to take one more step in comprehending the law of accountability.

Let us suppose each scholar to carry in his own breast a vol. 1. 12

picture gallery, which is as capacious as his mental faculties, and as enduring as his soul; it begins with life, it ends only with eternity. This gallery contains the reflected image of every act and purpose of a life-time, suspended in the exact order in which the events of life succeed each other. 'Here is an opportunity,' it may be said to the child, 'for you to select just such pictures as you will love to look upon every day,such as it will gratify you to see through all coming time.' It lies with you, then, to decide, whether your gallery shall be filled with hideous deformities, or with surpassing beauty. Every act, every purpose, is instantly transferred, as a picture, for weal or woe to this depository called soul. Your wrong doings,-your evil passions indulged,-your misspent, unfaithful life, shall be pourtrayed in shadows dark and gloomy, lighted up only by the fitful glare of a picture of more intense and burning shame! Yes, it depends upon your own free choice, whether you will lay up such a collection as will torment you with frightful spectres of evil deeds; or preferring goodness, truth and beauty, receive a widely different class into the mind,—a class that shall kindle and expand the affections, that shall elevate and purify the heart.

Let it be urged, that kind, considerate, disinterested acts of life create miniature pictures, not unlike "the Good Samaritan," and "the Holy Family." From deeds of goodness, from truthfulness, and fidelity to duty, spring forth pictures of more than earthly loveliness. Soft sunset colors, blending their mellow tints, are not more beautiful than the mind's pictures of grateful emotions, whether resulting from favors received, or kindnesses bestowed. The consciousness of this heart-treasure forms in the soul a living-picture of the *future*, not less real, and more beautiful, more glorious, than sensations called forth by gazing, in wrapt admiration, on Claude's dream-like, etherial perspectives. And in the loftiest, holiest aspirations after spiritual excellence, the mind is impressed with a sublime idea, akin to that which Raphael has shadowed

forth in "the Transfiguration." How truly is the soul fashioned and colored by the acts, and even thoughts, of life! In a word, and more simply, these mental pictures are transcripts of our own experiences, inscribed for eternity upon each individual soul. Others may talk of a retribution hereafter, of an offended God, to be avenged for violated laws; but here is a daily, hourly retribution, springing from the very constitution of the soul itself. Is it possible then to conceive of a more momentous thought to be presented to the youthful mind?

We have intimated, in regard to one topic, the method that a teacher may adopt respecting many others. But we have reached our limits.

J. w. jr.

### CHRIST SPOKE TO HUMAN WANTS.

Surely the teachings of Jesus must have been suited to man,-to man as God made him, to man in all the conditions of his life. He who sent the message knew well the nature it was designed to reach, to elevate, to purify and console. The measure of any system's adaptedness to human nature may be estimated, in the end, by its practical efficacy; by the influence it actually and finally exerts on human life and human conduct. How many profitless pages have been written, and speeches uttered, even on high and grave themes; profitless, only because they satisfied no want, answered to no spiritual desire, of those who read or listened. They fell dead and powerless, because they were not adapted to that mind and heart whereto they were directed. The seed may have been good; and the soil not altogether bad, not utterly sterile, or rocky, or choaked with thorns; and yet there was no fitness of the one to the other. The fruit that ripens under the warm breath and brilliant sunshine of the tropics will not strike a root amidst the ice and moss of the poles. Those words, though heard, were not recognized as a reality. It is in life that men are found, and to life all words that would have influence must be spoken. It is the nature of a man, what is real and abiding and active in him, that every effectual voice must reach. And such a voice was that of Jesus. It goes down into the depths of our spiritual being. We feel as we read that this was what we needed, what our souls in their best hours craved. Some real experience of our own, some felt hope or sorrow or affection or fear, has made what it utters actual for us. truth is plain and direct, clear and impossible to be mistaken; and always, when we have taken away the slight covering of parable and metaphor in which he saw fit, for wise reasons, to clothe it,—so beautiful and attractive often, that we would not wish to remove it,-always the simple reality will be there, forcible, unambiguous, practical and efficient; for it addresses our own nature, the nature of every one of us as well as of all mankind. Hence it cannot die. It is not strange that it lives so long and acts so powerfully.

It is so with what is said and written in every species of composition, in all departments of literature. That only is perpetual, and gains a lasting influence, which recommends itself to us, because it appeals to living sentiments and experiences in the heart. All else passes on and dies away without an echo. But especially is this the case in moral productions, in words addressed to that part of our nature which is intended to govern all the other parts, in which is our only real life-spring, and life-principle. That spring and that principle will not be touched with warmth, and to a purpose, excepting as Jesus touched them,-with an adaptation to the wants and capacities of the soul itself. As he declared the highest of all truth, so he addressed the noblest feelings; and he addressed them in the spirit of knowledge and the spirit of truth. While man's nature, therefore, has remained the same, his words could not be stripped of their meaning and power. H.

### INTELLIGENCE.

ORDINATION AT TAUNTON, MASS.—On Wednesday, March 27, 1844, Mr. Charles Henry Brigham, of the class graduated from the Cambridge Theological School within the last year, was ordained as Minister of the First Congregational Society in Taunton. The services were attended by a large audience, and were as follows:—Introductory Prayer, by Rev. Mr. Ware, of Fall River; Selections from the Scriptures, by Rev. Mr. Angier, of Milton; Sermon, by Rev. Mr. Bellows, of New York; Prayer of Ordination, by Rev. Mr. Morison, of New Bedford; Charge, by Rev. Mr. Putnam, of Roxbury; Right Hand of Fellowship, by Rev. Mr. Allen, of Roxbury; Address to the Society, by Rev. Mr. Osgood, of Providence, R. I.

Mr. Bellows preached from John xviii. 37: "Jesus answered—To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." All men, and none more than a young minister receiving ordination to the Gospel Ministry, need to be presented with the encouragements that are drawn from the actual success of Christianity in the world. But what is Christianity? It is truth, it is God's everlasting truth. All truth indeed is the truth of God. The truth for which Christ lived was the life of God in the soul of man,-the dimly discerned ideal of all the high-minded and the noble-hearted, throughout the earth. He lived to aid man to be what he was designed to be, the child of God. His message was for this end. How has that end been accomplished? It has been so far realized as to inspire the utmost hope and faith into the hearts of believers. Christianity has become the religion of civilized mankind. Civilization has been unspeakably indebted to it, in all the stages of its progress. But never were there brighter signs than in the passing age, that Christianity was destined to do a humane, a philanthropic. an elevating, a divine work. Goodness, genuine goodness, is becoming a greater cause than a formal piety, or a showy establishment. This is illustrated in a thousand modes. It is not forgotten, either, how much may be urged on the other side. There are mighty obstacles remaining to this true work of Christ. Terrible evils are Slavery, like a flotilla of icebergs, chills our moral among us. VOL. I. 12\*

atmosphere. These evils the teacher, and every Christian must confront and resist. But if he would do so to any purpose, he must do it with cheerfulness and hopefulness, by appeals to the heart of love, by the wisdom that winneth souls.

Union Prayer and Conference Meeting .-- We take pleasure in recording the establishment of a monthly meeting, which we hope will be regarded with favor by our churches in this city, as we are confident it will then be productive of much good. To explain its character, we need only state the circumstances of its origin. the course of the last winter, several persons belonging to churches in Boston and the neighborhood, in whose weekly Vestry services opportunity was allowed for others than the clergyman to take a part, thought they should find both pleasure and benefit in occasionally holding a common meeting for prayer and exhortation, with singing. It was their desire, that the exercises of the evening should be, as far as possible, informal and spontaneous, affording as much variety as would be consistent with the single limitation, that all which should be said and done should have a direct bearing upon the religious life, to the exclusion alike of doctrinal discussion and elaborate address. Two or three such meetings were held at the Pitts Street Chapel, and satisfied the wishes of those by whom they were conducted. It was thought by many, that a wider benefit would be secured, and occasion of unpleasant comparison be avoided, if all our churches in the city participated in such a meeting; which was, in fact, proposed nearly two years ago, though not then carried into effect. A general meeting was therefore called by notice from the different pulpits, and was held on Thursday evening, March 14, 1844, in the Bulfinch Street Church. The attendance was sufficient to encourage those who felt an interest in the success of the measure, the floor of the house being nearly filled. Rev. Mr. Gray presided, and introduced the exercises by appropriate remarks and by prayer. Others, both clergymen and laymen, spoke, each for a few minutes only, and after each address a verse of a hymn was sung by the assembly. The meeting was closed with prayer, at 9 o'clock, after an agreement to hold a similar meeting on the evening of the second Thursday in every month. The next will be held at the same place. and future meetings at such places as may from time to time be designated.

We rejoice in the introduction of this kind of meeting. We believe it may be made very useful. It is intended that freedom, simplicity, and earnestness shall be its characteristics. For convenience sake it is called the Union Meeting of the Boston Churches, but our brethren from other places will be cordially welcomed, and their participation as well as presence will be grateful. Some doubts which we had ourselves entertained respecting the method of conducting the meeting were dispelled by the trial; and with one improvement only, that of more frequent devotional service, we anticipate benefit to individuals and an increase of strength to our churches from the adoption of this measure.

MORTALITY AMONG OUR CLERGY.—The bereavements to which our churches have been subjected within the last two or three years have been a frequent subject of remark, and we trust have been made the occasion of a more earnest faith, and a more strenuous preparation for the hour whose uncertainty is so strikingly presented to us. The recent mortality among the ministers of our denomination is, we apprehend, almost without a parallel. We have now to record the death of two faithful servants of the Church, who in different spheres made it their aim to "fulfil the ministry" which they had undertaken. Rev. Isaac Allen, of Bolton, Mass., died on the 19th of March, 1844, in his seventy-fourth year. His bodily infirmities had prevented his taking any part in the services of the pulpit for many months, and during the past winter he was confined to his house. About a year since, Rev. Richard S. Edes was installed as his Colleague. Mr. Allen will be remembered by his people as a faithful pastor and generous friend, and by his brethren as a man of sound judgment, pleasant humour, and Christian worth. P. B. Storer, Pastor of the Unitarian Church at Syracuse, N. Y., died March 17, 1844, in the forty-ninth year of his age. He had been laboring under an affection of the heart for nearly two years, which had reached such a height that he had asked leave of temporary absence from his pulpit, which had been granted him, and his arrangements were made for a visit to his friends in New England. He retired to bed as usual on Saturday evening, March 16, and the next morning was found to have passed away from this life, probably

in the tranquillity of sleep. Mr. Storer was formerly, for a period of twelve years, minister of the First Congregational Society at Walpole in this State, which place he left to take charge of the infant church at Syracuse, where he had labored, at the time of his death, about six years, and where his labors had been rewarded with an unusual measure of success in the growth of the congregation, and in the estimation which he had acquired throughout that whole region of country. The loss to his society by his removal will be very great, and in their grief a large circle of friends in this neighborhood deeply sympathize.

THE PRINCETON.—Our community has not yet recovered from the shock occasioned by the appalling calamity on board this unfortunate It is to be desired, indeed, that a long time should pass by, before all the lesson it so plainly taught shall be forgotten. We should be unfaithful, as chroniclers, did we not enter on our pages that solemn record—that on the twenty-eighth of February, 1844, Mr. Upshur, Secretary of State, Mr. Gilmer, Secretary of the Navy, Commodore Kennon, Hon. Virgil Maxcy and David Gardiner, were killed instantaneously by the explosion of a gun, while on an excursion of pleasure upon the Potomac, with some three or four hundred others, in the steamer Princeton, under the command of Captain Stockton. The event has been noticed in most of our churches with fitting words of grief, of sympathy, of warning, of instruction, and of humble supplication to Heaven. It will be strange, if those who are in high places do not heed the voice of God's Providence in the nation's bereavement, while they share in the nation's grief. At the very seat of political power a Power mightier than any on earth has revealed itself, and spoken audibly. The insecurity of the strongest hold on life has received an illustration by which every living heart must be impressed. Who shall dare to say that the message was not needed ?-There is another aspect of the subject that all lovers of peace will not fail to mark, and to regard as significant of wisdom. The weapon of death did its work faithfully. It fulfilled its destiny. To strike terror, to spread dismay and mourning, was its appointed office. And many an instrument, fashioned like itself, only more perfectly, has wrought out those results on a wider scale yet. Have we not each something to do, in beating swords into ploughshares?

REVIVALISM .- A person, of the name of Swan, with the prefix of Elder, has lately committed various outrages upon good manners and good morals in the neighboring town of Charlestown. From what we learn of him, he belongs to that class of "revivalists," whose proceedings some years ago in Western New York occasioned the meeting of the famous New Lebanon Convention. He represents himself as a member of the Baptist denomination, and is so far recognized by some of that body as to have been permitted to make one of the Baptist meetinghouses in Charlestown the scene of his desecration of sacred things. His professed object is the conversion of sinners: the effects of his labors are seen in the division of churches and the increase of scoffers. His style of address is too coarse and irreverent to bear exhibition, without bringing a suspicion of profaneness upon any journal whose pages should be stained by specimens of his ribald talk. It is sufficient to say, that he appears to have thrown even the vulgarity and egotistical folly of Elder Knapp into the shade. We understand that he has produced little other feeling in this neighborhood than disgust or mirth, according to the religious or irreligious temper of the hearers; but the occurrence of such a phenomenon in this part of New England we have thought it proper to notice.

Spread of Universalism.—We have been struck by the evidence given in the Trumpet and Universalist Magazine, of the growth of the denomination of which it is one of the principal organs. We have seen the remark made in other religious papers, that this sect is decreasing; but the facts weekly presented in the Trumpet—the notices of new societies, of dedications and ordinations, and various religious meetings—leave no doubt on our minds that alike in Massachusetts and in other parts of New England, in the State of New York, in the Southern and Western States, and in Canada, the Universalists are becoming a more numerous and conspicuous body. A few years since we should have regarded such an increase of their numbers with sorrow, as the doctrine on which we have reason to believe they then chiefly insisted, we accounted, and still account, destructive of the very foundations of personal and social virtue. But their discourses and journals, so far as we are acquainted with them, breathe now a

very different tone. There is much of earnestness and seriousness; and though we do not agree with them in a large part of the criticism which they apply to the New Testament, we are bound to acknowledge the learning as well as sincerity which they discover. While they continue to maintain that the question of future punishment is comparatively unimportant, there will be a wide and essential difference between them and Unitarians; but we rejoice that most of their clergy enforce the sanctions of religion drawn from another world upon the consciences of their hearers, and we believe their congregations are receding from the ground they once occupied in the denial of a retribution after death.

We observe that great interest is taken in the Union Conference Meetings, which have within a short time been introduced among the Universalists. The notices of them have become frequent, and they appear to be gaining general favor. As we understand them, several neighboring churches, upon invitation of one of their number, meet for free religious exercises; clergymen and laymen alike take part, and the services are sometimes continued through the morning, afternoon, and evening. They are represented as strengthening the societies, and promoting the interests of religion.

THE GIRARD WILL.—The legal obstacles in the way of the completion and operation of Girard College are now removed. The decision, as drawn up and presented by Judge Story of the Supreme Court of the United States, is represented as an exceedingly acute and able document. The grounds connected with the Institution are not to be trodden by the feet of the ministers of the Gospel. All clergymen, of whatever denomination, are to be rigorously excluded from the limits. Whatever evil influences a priesthood, or a preacher, is capable of originating are not to be felt there. What is to be the ultimate effect, and the ultimate success of so singular a bequest, remains yet to be seen. Mr. Webster's argument against the validity of the Will was distinguished for the profound and comprehensive reasoning, that has made his efforts at the bar so noble an element in our literature. A large part of it was directed to prove that the provisions of the Will are derogatory to Christianity; cast opprobrium on its authorized and acknowledged agents; leave morals to

be inculcated without the supports of religion; impair the proper observance of the Sabbath; falsely represent the nature of Christian institutions; withhold the ordinances from even the sick and dying; would disqualify the young to be witnesses in Courts of Justice; are really without charity; and for these reasons are repugnant to the Laws and Constitution of Pennsylvania, etc.

REPORT OF THE SECRETARY OF THE BOARD OF EDUCATION .- Mr. Mann's Seventh Annual Report, presented to the Legislature of this Commonwealth in connexion with the Annual Report of the Board of Education, has been published, and we hope will obtain a wide circulation and general perusal. It is full of instruction, even beyond any other similar document from the same pen. It is almost wholly occupied with an account of his visit to Europe during the last summer and autumn, and presents an amount of information upon the state of popular education abroad, which for accuracy and practical value is approached by no other publication that has appeared in our country. Although Mr. Mann was absent but six months, he visited Great Britain and Ireland, Germany, particularly the kingdoms of Prussia and Saxony, France, Holland, and Belgium, and by confining himself almost exclusively to the great object which he had in view, he was enabled to investigate the condition of the schools wherever he went, and to bring home a large variety of facts, which he has condensed and arranged, under the light of those principles which he has so diligently labored to make familiar to the people of his native State. We have room only to express our gratitude to him, and our hope that his Report will secure the attention it merits.

We are reminded in this connection of a paragraph with which we met the other day, in a notice of a "Tea meeting held by the General Baptist Congregation of Cranbrook," in England, published in the London *Inquirer*. We copy the passage, as it exhibits the impression made upon an English traveller by what he witnessed among us.

of the most interesting features of the meeting was the presence of Mr. George Buckland, after a tour of some months through the United States of America. He delivered an excellent address on the religious culture of the young, in which he gave some very interesting observations of his travels, particularly of the difference between Sunday school education and education in general in America and England. The longer he lived and the more he saw

of society, the stronger became his conviction that the only hope of humanity, the church, and the world, must come from education. By education he meant the full development of the soul of man. He lamented that Sunday school instruction was not of a more religious character. In America it was essentially and universally so. He was particularly struck with this while witnessing the Warren street Sunday school in Boston. But in the new world there was this great advantage,—you could not travel far without seeing some fine school, in which secular education of the highest order was given, so that the children in the Sunday schools there stood in no need of elementary instruction as is obliged to be given in England. He hoped the day was not far distant when more ample provision would be made for the secular education of our community by those in whom the wealth of the nation concentrated, that we might imitate the example of our brethren the other side of the Atlantic, in attending to the moral and spiritual welfare of the rising generation."

COLLEGES IN THE UNITED STATES .- It is an interesting question, how much is gained or lost to the cause of good education, by the multiplication of Colleges. It is natural that, as we have no established State Religion, the number of literary institutions should be increased among us, with the growth of divided and subdivided sects. The Secretary of the American Education Society has recently stated that there are in the United States one hundred and five Colleges. Of these seven are under the direction of Episcopalians; ten belong to the Catholics; twelve belong to the Methodists, and one to the Universalists. The entire number of Students is ten thousand. New England contains thirteen of the one hundred and five, with two thousand Students. The Methodists of Georgia, having already established "Emory College," for young men, have obtained a Charter from the Legislature, and the approbation of their Conference, for a Wesleyan Female College, for young women. Rev. Dr. Olin, President of the Wesleyan University, at Middletown, Conn., has recently visited New York, and is at present in Boston, for the purpose of raising a permanent fund for the endowment of Professorships in that institution, without which its existence is endangered. Amherst College, in our own State, has for some time been suffering, and is suffering still, for the want of pecuniary resources. Rev. Mr. Vaill, its very persevering agent, is endeavoring to obtain subscriptions in its behalf, from individuals, to the amount of a hundred thousand dollars. We observe that five thousand have lately been pledged, through him to the Trustees, by one gentleman,

# MONTHLY RELIGIOUS MAGAZINE.

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### THE ORPHAN: OR, SELF-SACRIFICE.

It was one of those bright autumnal days, when the air is fresh and invigorating, and seems to add so much life and energy to our very being, that we left our bustling city by one of the broad avenues which lead to the adjoining towns, in pursuit of one whose services we desired to secure in that most feminine of occupations, the use of the needle. We soon arrived at a small and unpretending cottage, with a narrow strip of ground in front, filled to its utmost capacity with shrubs and flowers; while the mat of braided cloth upon the door step, told us plainly that no soiled foot was permitted to cross its threshold. Our knock was responded to by the smiling face of Emma W. herself, who invited us into an apartment as tastefully arranged as was consistent with the most rigid economy. Fresh flowers were on the table. Branches of hemlock, interspersed with the bright red berries of the asparagus, filled the fireplace, and beautifully tinted shells were grouped upon the mantel shelf.

Our object accomplished, we listened with interest to the history of the family. It was one which finds too many parallels in city life. They had known better days. By active industry, Mr. W. had gathered around his family every needed comfort. But a season of ill success came. One failure succeeded another, and brought on his own. Sickness and death

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followed, and his only legacy to our Emma, his firstborn, was an invalid mother, and a sister upon whom the sunshine of health had never rested. The house in town was sold, their present residence obtained, and the noble girl tasked every energy that her infirm parent and delicate sister might not feel too keenly the adversity which had fallen upon them.

Opposite to Emma's dwelling was that of a young mechanic, who possessed few of this world's goods beyond his daily earnings, but who labored cheerfully, blessed with a kind heart, a thrifty wife, and one little prattler, who, with three apprentices, constituted his family. Professional business led him one day to a wretched tenement, in one room of which upon a sick bed lay a woman apparently in great suffering, and alone, with the exception of a little girl some eight years old, who sat be-This woman had left her home in a distant land to follow the fortunes of one who had fallen a victim to intemperance. . Overcome by hard labor, and the brutal treatment of him who should have been her protector, the broken-hearted wife had become the easy prey of disease. The honest mechanic was touched by her simple story, and went away promising to send her a physician and some needful comforts. it was too late; death had set his seal upon her. Mrs. M., the wife of her benefactor, came every day to see her, and to do her those kind offices which the poor so well perform for each "I could die happy," she said one day, as Mrs. M. sat beside her, with the little girl on her lap, "if my child could be taken care of, but the ocean is between her and my home." "I will be a mother to her," said Mrs. M. putting her arm lovingly about the little one. A gleam of joy shot across the face of the dying woman, and with a grateful "God bless you" on her lips, the voice was hushed, and the heart that had beat only in suffering and sorrow, was still forever.

The next day, as Emma W. was passing on her way to the city, a gentle tap upon the window arrested her steps, and with a kind "Good morning," Mrs. M. led her to the little crib where her adopted one was still sleeping.

"And do you really mean to take this child into your fami-

ly?" inquired Emma, when she had listened to the tale of its bereavement.

- "Yes," replied her neighbor, "I have consulted with my husband, and we have concluded to do so. It will be some care, I know; but an hour earlier in the morning, or one later at night, is not much, and her food will make little difference in such a family as mine; I shall send her to the public school, and try to teach her to be useful, so that she can take care of herself when she is old enough."
  - "But her clothing," interrupted Emma.
- "I have faith to believe that that too will be provided. The poor little thing has nothing now that can be called decent; but I have laid aside enough to purchase me a new cloak; I can certainly make my old one do for one more season, if there is necessity for it."

During all her long walk, Emma was endeavoring to devise some method by which the little orphan could be comfortably clothed for the winter, without infringing upon the new cloak which her kind-hearted neighbor so much needed. She thought over the contents of her own scanty wardrobe, and appropriated several articles she could ill spare, and sorrowed that they were not more abundant. "I cannot give her money," she thought, "for I have not enough yet to meet our quarter's rent. What can I do?" But there is no suffering soul, weighed down with its accumulated load of pain, poverty or sin, that the blessed spirit of self-sacrifice, earnestly asking, "What can I do?" may not soothe or relieve. Overcome by no obstacles, disheartened by no difficulties, it goes on its hallowed ministry patiently, hopefully, prayerfully, to the end. For many years had this spirit found a home in the heart of our friend Emma, and this was not the first time her powers had been exercised in behalf of some child of penury. That day she enlisted the sympathies of those for whom she worked, and a goodly sized parcel was the reward of her timid petition for aid. It was nine o'clock when Emma stopped at Mrs. M.'s door, and never did a city belle survey her brilliant ornaments with more evident satisfaction, than were these cast off garments surveyed

by these benevolent females. It took some time to take the dimensions and discuss the way in which they could be remodelled to the best advantage, and then, with a light step and a happy heart, Emma made one of the little circle at her home. With a feeling of wealth scarcely to be appreciated by those who aid the poor without personal sacrifice, Emma again spread out her treasures, and then thimble and needle were put in requisition, with as much alacrity as if they had not already seen twelve hours of active service. The mother and sister retired at their accustomed hour, but Emma sewed on steadily till the hands of the old clock in the corner pointed to midnight, and then, with a sigh that it was so late, read a portion of scripture, and mingling with her prayers a petition for the child who, deprived of an earthly, must depend upon a heavenly Parent, she sought her rest. And every night, until the little girl was supplied with her winter's garments, might that single light be seen gleaming from the window of the widow's cottage long after every one of its companions was extinguished. ther of these poor females is this child bound by any ties of kindred or interest, vet we are sure that no effort will be wanting to make her not only a useful member of society, but a sincere Christian. God bless thee, little one!

We have recorded this little incident, simply because it is true, and because it presents two beautiful examples of self-sacrifice, such as we wish could more frequently be found. The value of this virtue, we might say its necessity, to the character, cannot be exaggerated. As all the faults of individuals, the evils of society, and the sins of nations, can be resolved into selfishness, so there is no grace of the Christian character in which this is not a component part. Believing then in its importance, let us inquire more closely into its nature and the sphere of its action. It is too lovely, too desirable not to have its counterfeits and imitations.

Every where in the world, much passes under its name which is not recognized as such by the eye of Omniscience. We have already given what we conceive to be an example of the self-sacrifice of benevolence. But this does not embrace

it in all its bearings. We look out upon society, and we see everywhere two classes, those who have more than they need, and those who suffer from want. It is obviously the duty of the one to minister to the necessities of the other. But the line between rich and poor is not thus broadly drawn in real life. The difficulty lies in knowing who has more than enough. Society creates artificial wants, which, if indulged, must abridge the power of rendering assistance to others. Now the soul that deliberately confines its wants to the smallest compass, that it may more abundantly relieve the poor, is surely exercising the spirit of self-sacrifice. But where shall we stop? need not certainly, like Diogenes, throw away our wooden goblet because another can drink from the hand. should look thoughtfully into the great mass of moral and physical evil, and see how we can best appropriate and increase the limited means with which Providence has supplied us. If we have not money, we may, like Emma, give our time and efforts, and these, if contributed by judgment, may almost always win the means to any good cause. But what is most necessary is, that we analyze severely the motives which guide us, lest the drapery of kindness and good-will conceal the workings of selfish and unholy passions. Many benevolent enterprises are formed and carried forward, successfully too, which are prompted much more by a craving for the praise, or a fear of the censure of the world, than by this heavenly virtue. A genuine renunciation of self will lead us to search patiently for objects on which to expend our benevolent sympathies, however repulsive they may be to us, and however much they may encroach upon time which we had devoted to more pleasant pursuits. To seek for the least germ of good, although sin may have almost crushed it, and foster it with a watchful care; to relieve want, no matter how much it may diminish our luxuries; but more than all, to care for the sinstricken soul,-for this we want a warmer sympathy with the spiritual progress of our kind. We need it in our homes, we need it in our friendships, but much more in our intercourse with the poor.

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Another form in which self-sacrifice should be exhibited, is in the temper and disposition which we habitually cherish at home. In every family circle, however limited, there is always a variety of tastes, feelings and occupations, which will mingle discordantly, if there is not a yielding of favorite pursuits, and a constant self-control in each individual composing it. We would zealously obey if bidden to do some great thing; but few do not often murmur at the plain and simple duties which are involved in the domestic relations. Some occupy a false position in social life. There are many with high aims and holy purposes, who are thrown into daily companionship with those who cannot appreciate the delicate tracery of emotion and feeling, to whom intellectual taste, and spiritual aspirations, and longings after a better life, are all enigmas. The constant guarding of the thoughts, lest there be an enthusiasm expressed which shall meet only with ridicule, the careful measuring of the speech, lest it trespass beyond the facts of the working-day world, requires a degree of self-control that brings a bitterness which only experience can understand. To hold daily intercourse with those who are thus entirely beyond the pale of our sympathies, to treat them with gentleness and consideration, to speak to them with kindness, to utter no word of detraction, to exercise constantly the excusing spirit—this is self-sacrifice.

But the constancy with which this mental suffering wears upon the nicer sensibilities, the invisible struggles which go hand in hand with it, bring one to the verge of another error, which should be guarded against with the utmost assiduity. It is, lest the evil which we deplore be brooded over until it is so magnified as to become gigantic in its proportions, until the joyousness we should bring into our social intercourse is destroyed, and the cheerfulness which should add a charm to home is displaced by the sad countenance and complaining spirit. Let this temper be cherished, and everything assumes a dark hue. The man looks out upon those around him, and if he see neither poverty, nor sickness, nor death, he imagines every situation better than the one which he occupies. This is the very refinement of selfishness. It pours its tale of grief into the

ear of every listener, not believing it is more blessed to be the consoler than the consoled. To such we would say:

"Why this longing, this forever sighing, For the far-off, unattained and dim, While the beautiful around thee lying Offers up its low, perpetual hymn?

Not by deeds that win the world's applause, Not by works that give thee world-renown, Nor by martyrdom or vaunted crosses, Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely, Every day a rich reward will give; Thou wilt find by constant striving, only, And truly loving, thou shalt truly live."

Once more, there is the self-sacrifice which conscience claims, the yielding of habit and inclination to strong convictions of right, the triumph of principle over impulse. Daily upon this altar are we required to tear out the beating heart of selfishness. We must go on where conscience leads, heedless of the opinions of others, neither turning aside for praise or contempt, making no concessions to wrong doing, only striving to know the right, and knowing it, obey.

To those who are thus fulfilling the high commission to which they were destined, who seek to secure the approbation of the Heavenly Father, by a constant renunciation of self, and obedience to his will, we would say, Falter not in the noble aims which are guiding your life, but let your motto now and always be, *Excelsior*.

M. J. Q.

Be not disturbed by an obstinate, blind conservatism. There shall be progress in spite of it. The conservative that has never made a concession cannot be found, and one concession is precedent enough for every genuine reform. The advocate of progress shall never want a text.

## LIBERALITY, TRUE AND FALSE.

WE are told continually that we must be liberal, that we must not insist strenuously upon our favorite views of truth; that we must look with favor upon all forms of doctrine; that since reasonable and well informed men differ widely, one set of opinions can hardly be preferable in any important respects to any other set; that what seems true to us, and is heartily accepted, is true,-to all intents and purposes. Now, this view of truth, though it has a certain value, cannot but appear very faulty to every one who will bestow a little thought upon it. This method of dealing with principles and men is often carried to a length which betokens absolute skepticism and indifference. In the earlier stages of investigation, before we have thoroughly studied our spiritual experiences, before we have learned to survey the truth upon its various sides, the great questions that exercise the mind must receive from us very different answers; we cannot agree in any one solution of any one problem. That this must always be the case, we do not say; we affirm simply, that at first, this is so. Now our method of thought and speech should correspond not to some future possible condition of our belief, but to our present actual condition. What is true to us we are bound to call truth, and if it conflict with what is true to some one else, we are not bound, simply because it is impossible, to approve these conflicting views also. For instance, human nature is either totally depraved or it is not totally depraved; if we maintain the negative, must we not say, without any hesitation, or indirectness, that he is in error who maintains the affirmative? Sometimes conflicting views can be harmonized by mutual concessions, and sometimes they cannot be thus harmonized; and when one or the other must give place, is it not shallowness, weakness, or a poor escape from the labor of discussion, or from the effort humbly to acknowledge an error in opinion, to gloss over differences, to envelope ourselves in a mist, in order that we may be liberal; to call things by their wrong names, in order to deprecate controversy? True mental enlargement often sets errors in a clear light, so clear that we cannot feel any uncertainty as to their real character. Then our liberality, our *freedom*, enables us to speak and obliges us to speak, not what we do not believe, but what we do believe. We feel that others should receive this from us without any outcry about a want of liberality, and what we expect from others, we on our part, are ready to accord to them.

R. E.

# LINES OCCASIONED BY THE DEATH OF A FRIEND IN CUBA.

"Her sun went down while it was yet noon-day."

The lost and loved! They sought thy sunny land, Whose radiance falls upon the stranger's grave, With earnest hope; led by an unseen hand, Through storms and tempests, o'er the ocean wave!

What sought they 'neath thy pure and balmy skies? Bright gems, or pearls, or glittering wealth? No gifts from land or sea! With lifted eyes They asked the treasures of glad life and health.

Sweet bird of Paradise! we trace thy flight, Where, o'er the eternal hills, the day is breaking; No tears for thee! for an immortal light Shone round thy spirit, at its glad awaking.

L G. P.

"EDUCATE YOUR LEARNING."—There is much meaning in this counsel; and meaning especially pertinent to our times. We see a great deal of superficial learning, which needs to be educated, before it is good for anything; and deep learning, which must be educated, before it can be turned to any practical or available purpose. There is the learning of the scholar, which may be very thorough, and yet require the discipline of use to give it value; and the learning of the theologian, which may be very extensive, and yet have no worth for the pulpit or the pastoral visit. Education now-a-days is practical training. We need it in all departments of life.

# THE LORD'S PRAYER AND THE PRAYER OF THE JEW.

As we read the sixth chapter of Matthew, containing that simple and perfect form of prayer, given as a model by the Savior to his disciples, that "after this manner" they shall pray,—we feel a natural curiosity to know also what were those other devotional methods which he in the same connection reproves and forbids. What were the false services and "vain repetitions" he rebuked? What were the hypocritical formalities he would displace, substituting the plain but comprehensive words in which he breathed his spiritual aspirations? And our desire for information is heightened perhaps, when we refer to the solemn upbraidings written in the twenty-third chapter of the same book.

To such an enquiry we will endeavor to furnish an answer. The Talmud, or Book of Teachings, is composed of the traditions and commentaries of the Jewish doctors, touching their morality and religion. What the Sonnah is to the Turks, and the Legends of Saints to the Catholics, is the Talmud to the Hebrews. As the books of Moses comprised the written law, the Talmud comprises the unwritten or traditional instructions of the learned men. These were finally recorded, however, in order to preserve them, near the close of the second century after Christ. Indeed there are two Talmuds, that of Babylon, and that of Jerusalem. The former, however, is of much the most consequence. It was collected principally by Rabbi Judah, sometimes called holy Judah, soon after the destruction of the second temple, when the Rabbinical schools were declining and breaking up, and the sayings of the sages were in danger of being lost. The Talmudic compositions are of two parts, the Mischna and the Gemara,—the latter being commentaries on the Mischna or traditions proper, and of comparatively late origin. The Mischna is held by the Jews in the profoundest veneration. Its contents they suppose to have been primarily delivered to Moses by Jehovah, and transmitted through Aaron and his sons to the elders and prophets. They set even a higher value upon it than upon the Old Testament Scriptures, absurd and trivial and gross as much of it really is. The Scriptures, they say, are but water; the Mischna, delicious wine; the text of Moses is to the Talmud, but as pepper to fragrant aromatics. Some of them even assert that the Supreme Being devotes nine hours of the day to the study of the Talmud, and only three to the written law. The celebrated Maimonides, in the twelfth century, prepared an improved edition of the Mischna; arranged the thirteen rules of reasoning, and elaborately illustrated them by examples. There is a considerable ingredient of truth and wisdom in it. But contemplating it as a whole, and remembering that its unmeaning requisitions and enjoined observances, were at the height of their influence and popularity in the time of Christ, we can enter more fully and heartily into the spirit of his severe reproaches, directed against these very abuses and impositions of the Pharisees.

We find from this Mischna, that the Shema was read by all pious Jews, morning and evening. The minutest regulations are given there, by both the sects of Shammæans and Hillelæans, and particularly on the authority of the Rabbins Eliezer, Joshua and Gamaliel, for the precise moments and methods, postures and all particularities of this reading. The Shema is properly the passage, Deut. vi. 4-9. To this, however, are added Deut. xi. 13-21, and Numb. xv. 37-41. Before it was read in the morning ("when thou risest up") two blessings were pronounced, and immediately afterwards, another blessing. Before it was read in the evening ("when thou liest down") two blessings were used, and two blessings immediately afterwards. It was regarded as an enormous sin to misplace one of these blessings, or to substitute one for another. The two blessings before the recital of the Shema were called Jotser, or "the Former of light," and Ahabath Olam, "eternal love." That after the recital was named Emeth Vejatsib, "true and certain." The names of the four evening blessings were Maariv Aravim, "Who bringeth on the evenings;" Ahabath Olam, "eternal love;" Emeth Veemunah, "truth and fidelity;" Hashcivena, "make us lie down." These designations are the initial words of the several blessings. These facts respecting the daily use of the Shema throw light on the incident recorded in the New Testament, Matt. xii. 28—30, where the Scribe is represented as asking Jesus, "Which is the first commandment of all?" The reply of the Master is, "Hear, O Israel, the Lord our God is one Lord." These are the very words with which the Shema commences, and from one of which indeed it takes its name Shema, like the blessings. They are the very words that this Scribe felt it his great duty to repeat upon his lips, twice every day. Jesus of course takes all reproach out of his mouth. He takes ground that the Jew cannot question. He only directs him to the real meaning of his own heartless repetition.

But of these blessings or Jewish prayers and praises, we proceed to give specimens, that we may contrast them with the prayer of the Savior. The following was for the morning:

"True, and certain, and firm, and stable, and right, and faithful, and beloved, and dear, and desirable, and pleasant, and glorious, and reverend, and regular, and accepted, and good, and beautiful is this word concerning us for ever and ever. It is truth, that the Everlasting God is our King, the Rock of Jacob, the Shield of our salvation from generation to generation; He abides, and his name abides, and his throne is firm, and his kingdom and his truth endureth for ever. And his words are living, and stable, and faithful, and desirable for ever, and from ages to ages concerning our fathers, concerning us, concerning our children, and concerning our generations, and concerning all the generations of the seed of Israel thy servants: concerning those that went before, and concerning those that shall come after. It is a good and sure word in truth and faithfulness, a statute that shall not pass away. It is true, that thou art the Lord our God, and the God of our fathers, our King, and the King of our fathers; our Redeemer, and the Redeemer of our fathers; our Rock, the Rock of our Salvation; our Savior and Deliverer. Thy name is from everlasting, and we have no other God besides thee. Selah. Thou art the help of our fathers from everlasting, a Shield and a Savior to them and to their sons after them throughout all generations. Thy habitation is in the everlasting height, and thy judgments, and thy righteousness [extend] as far as

the ends of the earth. It is true, that blessed is the man that shall hear thy commandments and thy laws, and shall put thy words into his heart. It is true that thou art the Lord of thy people, and a mighty King to plead their causes for the fathers, and for the children. It is true, that thou art the first, and thou art the last, and that we have no King, Redeemer and Savior besides thyself. It is true, that thou redeemedst us, O Lord our God, from Egypt, thou deliveredst us from the house of bondage, thou killedst all their firstborn, and savedst Israel, thy firstborn; thou didst cleave the Red Sea for them, and thou didst drown the proud, and thy dear ones passed over the sea, and the waters covered their enemies, not one of them escaped. For this the beloved praised and glorified God; and the dear ones uttered psalms, songs, thanksgivings, blessings and confessions, to the King, the living and durable God; who is high and exalted, strong and terrible; who throweth the lofty ones to the earth, and raiseth the lowly up on high; who bringeth out the prisoners, redeemeth the humble, helpeth the lowly; who answered his people Israel when they cried unto him. Praise be to the Most High God their Redcemer: Blessed is He, and to be blessed. Moses and the children of Israel sang a song unto thee with great joy, and they all, said, Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders. Those that were delivered sang a new song unto thy great name upon the banks of the sea together; they all glorified thee, extolled thy power, and said, The Lord shall reign for ever and ever; and it is said, Our Deliverer, the Lord of Hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, the Redeemer of Israel!"

# This was for the evening:

"Truth and Fidelity have established all this for us. For He is the Lord our God, and there is none besides him; and we are Israel his people, whom he hath redeemed from the hand of kings. Our king hath redeemed us from the hand of all violent men: the God that hath avenged us of our enemies: that hath returned according to their doings upon all the enemies of our souls: that hath placed our souls in life, and hath not suffered our feet to slide: that hath made us to walk upon the high places of our enemies, and hath exalted our horn over all that hated us. The God that wrought vengeance for us upon Pharaoh, with signs and with wonders in the land of the children of Ham: that smote all the firstborn of Egypt in his wrath, and brought out his people Israel from among them to everlasting freedom. Who made his sons to pass through the divisions of the Red Sea, and drowned their pursuers and their enemies in the deep. His children saw his might, they praised and glorified his name, and they cheerfully

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took his kingdom upon them. Moses and the children of Israel sang a song to thee, with great rejoicing, and said all of them, Who is like unto thee among the gods, O Lord, who is like unto thee; glorious in holiness, fearful in praises, doing wonders! Thy children saw thy kingdom, O Lord our God, upon the sea together; they all gave praise, acknowledged thee to be their king, and said, The Lord shall reign for ever and ever. And it is said, The Lord hath redeemed Jacob, and delivered him from the hand of him that is stronger than he. Blessed art thou, O Lord, that hast redeemed Israel!"

Throughout these petitions and laudations, we observe the thoroughly Jewish exclusiveness, arrogance and assumption. The national boast is uttered continually and repeatedly. The national pride and bigotry take the place that belongs to repentance and humiliation. Here are the "vain repetitions," and the "much speaking." In some portions there is a species of grandeur in the phraseology. But it approaches more nearly to pompousness than to sublimity. There is in it but little of the meekness and simplicity and reverent quietness of real devotion; little genuine outpouring of the heart's deep sorrow and trust; little unburthening of the weary soul's solicitude and care; little humble prostration and lowly struggling of the spirit; little fervent desire for improvement, self-subjection, forgiveness, and for divine assistance to help in the hour of temptation. And, though we may glean from Jewish prayers scattered expressions almost the same with those of Jesus, how unlike the whole, to those few significant sentences that eighteen centuries have caught and repeated, from the hallowed lips of the Great Mas-How far beneath the sacred breathings of love that went up from Olivet, from the tender heart of Jesus! God's paternal character and kind affection are acknowledged with filial and childlike confidence in the solemn invocation, "Our Father, who art in heaven!" The profoundest reverence for the majesty of his nature and the perfection of his attributes, only says, "Hallowed be thy name!" The wide world of human kind, the brotherhood of our race, and all the triumphs and 'blessings of universal righteousness, are embraced in the petitions, "Thy kingdom come, thy will be done on earth as it is heaven." Present and necessary gifts merely are to be sought

from the Infinite bounty, for ourselves and our outward condition; "Give us this day our daily bread." In the submissive and meek entreaty, "Forgive us our debts, as we forgive our debtors," is penitently implored the gentle compassion of One willing to pardon and to pity the erring and the weak, and that the same celestial temper may inspire the heart of human fellow feeling. What guardians are stationed about our virtue. and of what immortal strength, by the earnest cry, "Lead us not into temptation, but deliver us from evil!" And how unreserved is the dependent resignation, how lofty the praise, of the ascription, "For thine is the kingdom, and the power, and the glory, forever!" Such is the Christian prayer. Such has proved itself to be the prayer of humanity's deepest spiritual wants. Mothers have consecrated with it the pillow of childhood and childhood's life itself. The bereaved and the trembling, the happy and the sorrowful, dying martyrs and aged saints, and tried and tempted manhood, have felt its mighty echo in their souls. Let not its great meaning be forgotten, while its sacred syllables are spoken. Let it rise often from the inmost heart. Let all our worship be as pure, unpretending and sincere. Let our communion with God be the communion of believing and obedient children, with a near and loving Father.

Our petitions to heaven are too often framed as if they were designed for the ears of men. The speech that tells, in the briefest compass and the sincerest accents, the real emotion, is the only appropriate utterance of devotion. The manner, too—how often, in public worship, does it drag down the thoughts from the throne of God, to the poor exhibition of a mortal's excitement and vanity! Could Jesus have poured out those deep sentences, with any other than a calm, tranquil, subdued tone? It is painful to hear men speak of excited, or exciting, or eloquent, or beautiful prayers. Gesticulations and shouts, and the flippant arts of vocal management, can have no part in earnest communion with the Infinite Majesty and Peace of God.

F. D. H.

### WINNIPISEOGEE LAKE.

The blue waves gently kiss the strand
And rush along the pebbly shore,
Then rippling leave the verdant land
And seek the lake's calm breast once more.
No white sail gleams upon the wave,
Nor motion hath it, save its own
Bright rush of waters, and no sound
Save its own gentle moan.

And deep and pure the summer blue
Reflected in its bosom lies,
And mirrored there intensely true
The thousand-tinted foliage dyes.
Far towering stretch the pine hills round,
And from those leafy seas so dim
I hear the wind's mysterious sound,
Like faint heard angel's hymn.

Nature, kind mother! from this scene
Of holy and serenest calm,
May the sad soul a lesson glean,
A soothing tone midst life's alarm:—
To bid each stormy passion rest,
And lie in lake-like, calm repose,
With sunshine sleeping on my breast,
Till death-shades round me close.

C. G. F.

### SOUNDS.

Th' soul-like murmur of the wood,
The winds, and ocean's swell,
Deep bell-tones 'mid the starlit night—
Each sound—a tiding tells,
Of something that connecteth it
With higher life than this;
Of the great Soul, that weaveth here
A harmony of bliss.

P. T. O.

#### THE SABBATH.

HAIL! holy day, the Lord's day, set apart for rest and for worship—one day in seven, to commune with our hearts, to look within, to gather knowledge of God, of Jesus and ourselves. Gently does its sweet influence come upon us, and gratefully should we receive this day. The busy hum of labor is hushed, and the deserted streets of business tell of the quiet home and day of rest.

Did it never occur to you, reader, that the sunshine is brighter on the Sabbath than on other days; or is it, that our hearts respond to the brightness and gladsomeness of the day more fully? In the country, and among the green fields, it appears as though nature's mantle was more gorgeous and brilliant on the sunny summer Sabbath: the fields more verdant, the flowers of brighter hues, the broad river or lake more tranquil, the birds more joyous in their songs, and the fluttering insects more active. Perhaps it is the repose of man, in contrast with his usual habits, which produces this feeling, and we permit our thoughts to dwell on nature, the works of God, in the place of human inventions. From the distance we catch the sound of the solemn toned bell, while the dark woods and silent glens speak to us of peace; and toil and anguish are alike forgotten in the calmness of the hour. Unnoticed, almost unknown, these sentiments enter our hearts, until we feel that every leaf has a tongue which would say, "Your Father made all, enjoy it, love and thank Him."

But we may not always dwell in the country, with its sweet and simple yet wondrous pleasures; we must return to the precincts of town and city, and there also seek happiness. And it comes to us, whether among bricks and mortar or on the hill side, for our heart is the chalice which is filled with sweet or bitter waters. On the Sabbath our numerous churches are thrown open to the world, and our streets filled with cheerful, quiet crowds hastening to the house of God.

And who can come up to the place "where prayer is wont vol. I. 14\*

to be made," with light and careless feelings, or cross its threshold without recognizing the fact that they are entering a holy temple, set apart for the worship of God? The very appellation, "the house of God," fills our heart with emotion, and reverently do we pass within its consecrated walls. Here, in an edifice dedicated to the Most High, are our spiritual wants ministered unto, and our resolutions perchance confirmed. Week after week do we hear the voice of prayer and praise ascend from the altar, and are led from earth to heaven. O! that we could more fully carry with us, in the busy world, the thoughts and feelings suggested here. To those who from illness or untoward circumstances have been long absent from the holy fane, how great the pleasure of again treading its sacred courts. With what impatient joy the day is anticipated, when we may hear from revered and loved lips God's most holy word. Not that "our Father" cannot be as ardently and truly worshipped in our own chamber, in the green fields or the dark woods; for He made the world and therefore we stand equally in his presence everywhere; but we wish and require some visible and outward form, which makes us feel more vividly that all the human family are his children and our brethren. The temple of the Lord is a holy place. Does not he who is steeped to the lip in crime, look back with tears of remorse and sorrow upon the time, when an innocent child he knelt by his mother's side in the village church, which now he feels himself too wicked to enter? Surely that which can thus touch his heart is beautiful and holy.

Can we be sufficiently thankful for this day, which snatches us from the busy cares of the world to give us glimpses of the spiritual and unseen? Thank God for the Sabbath and its attendant pleasures and improvements! The laborer,

——"On this day, embosom'd in his home, He shares the frugal meal with those he loves; With those he loves he shares the heartfelt joy Of giving thanks to God."

Would that all could feel the blessing of the Sabbath, and improve it as they should! Going to church is not the only

pleasure of the day. Books, from which many are debarred by the occupations of the week, should form a gladsome recreation on the Sabbath. Young men and maidens! spend not the intervals between service in listless silence, and thus throw away the means of spiritual and moral advancement. Welcome the Sabbath with heartfelt joy, and make it a source of true pleasure, knowledge and happiness.

As I write, a happy Sabbath scene rises to my memory. It was a summer's morn, and the bells were sending forth their loud and solemn tones as, I stood by my window, looking out upon the small enclosure, dignified by the name of garden in our city. A little child was peeping into every flower and leaf, which filled this small spot of earth. His young heart was made glad by the beauty of the gay flowers, and his voice was tuned to admiration and praise. "So beauty, grandmama," he repeated, flitting from flower to flower, while his face glowed with happiness. In another instant he stood in a listening attitude, for the canary bird was pouring forth its song. Then he glanced from bird to flower, and again from flower to bird, and with eyes gleaming with joy and rapture, he cast a look upon his aged relative, while he clapped his little hands and laughed long and merrily in the fulness of gladness. Happy child! who thus drinks at the fountain of his Father's gifts and feels their beauty in his soul. And God, his Father, was looking upon that young being, thus unconsciously paying his tribute to his works, as his heart was touched and his bosom swelled with rapture. Could he have expressed his feelings, he would have spoken of exceeding happiness, a moving of his soul with joyousness. And why cannot man thus enjoy the Sabbath, the beauties of God's world? can it not enter into his soul as it did into the child's? grant that the day may come when the hearts of all men may rejoice with this exceeding joy, and feel the worth, the benefit, the sacredness of the day, hallowed as it is with the memory of our Savior!

#### THE RICH AND POOR MEET TOGETHER.

A SERMON, BY REV. JOHN T. SARGENT.

PROVERBS, xxii. 2. The rich and poor meet together: the Lord is the Maker of them all.

THE spirit of the Christian religion partakes of, and expresses the spirit of God. It is essentially impartial; has no respect of persons or externals merely, and recognizes no distinctions but those of virtue. It asserts the irreversible equality of men as regards moral rights and spiritual privilege, and declares the entire dependence of all men upon God, their common Father. It dictates but one prayer for all men, and that, from every lip, rises up with those blessed words of trust, "Our Father who art in heaven." It allows no deep or enduring force to the arbitrary claims of riches or of rank, or the assumptions of physical power. That great truth which nerved our country in her struggle for freedom, the truth which crowns her charter, and blazes on her banners, and forms the premise of her proclamations—the truth, namely, that "all men are created equal," is but the transcript of that holier sentiment which runs throughout the Gospel record. "Liberty and equality," are watchwords capable of a more Christian interpretation than they usually receive. They have too often been made the shibboleth and manifesto of some radical disorganizer, who would upheave society; or have furnished the excuse of agrarian schemes, advocated by the insane demagogue, blind to everything but plunder and tumult. While, on the other hand, there have been those who could see no other meaning in these words, than revolt or insurrection; who have scoffed at the idea of human brotherhood, and practically disavowed the claim of the poor to their fellowship. With such persons every project of philanthropy, every scheme for improving the condition of suffering man, is absurd and utopian. They do not wish to believe any such enterprises practicable, for fear that such a belief would call on them to forego part of their

moneyed distinctions. In their hearts they would seem to think the Bible a very radical book when it says, "The rich and poor meet together." But it does say so, and Christianity says so in effect, if not in so many words, and takes its position, while it makes its appeal, between these two extremes of judgment—between a levelling radicalism on the one hand, and a selfish monopoly on the other; denouncing the Pharisee, whether of the past or the present day, who would scorn or keep aloof from the poor because he is poor; telling men, that, in the eye of God their outward trappings and social insignia may be but an offence.

Christianity, be it remembered, neither allows nor encourages any forming of invidious castes, any pride of family, or pride of purse; but honors men, appeals to men, only for the nature which is in them, the inspiration of the Almighty God. It cares not for your splendid houses, nor your glittering luxury, nor external parade. It sees as true a soul, because an immortal soul, beneath a tattered coat and a hovel of rough boards, as beneath a dress of purple or in a palace crowded with regal paraphernalia. It penetrates to the soul through all the integuments of its outward apparel, cares only for the soul, labors for that, pleads for it, honors it while it throws aside the surrounding rubbish which worldly circumstances would pile over the spirit,—the pride of wealth, or birth, or place, which in the estimation of too many, are apt to constitute the marks Fortunate, indeed, for the poor,—yea, fortunate enough it is for the rich, that neither God nor Christianity looks upon "the outward appearance;" and whatever men may think of their fortunes or their gold as constituting relative eminence or importance in society, we may well thank God that these are not the grounds on which our souls are to be classi-These are not the true distinctions. Let us not so estimate them.

Man, vain man, may perch upon the heaps of wealth which he accumulates, he may pride himself on his titles or his treasures, he may "walk under waving plumes" and decorate his escutcheon; but all these are but as the scenic dress, the shavings and tinsel, in the great and sober drama of life. All these, like "the baseless fabric of a vision," the "airy palaces and cloud-capt towers," are doomed to fall away and disappear.

The genius of Christianity is coming onward, with a slow but sure advance, to modify the tone of society, to change in a measure its condition, to remodel its theories. We see it in the daily increasing respect which the rich are paying to the poor, in the growing disposition to recognize and treat them as equals and brethren, in the sympathy which sounds for them a rallying call around the arks of religion and helps them by the erection of chapels, in the falling down or removal of old barriers, which have stood for centuries, between the suffering many and the prosperous few. In all this we see the influence and the progress of Christianity, like the creeping on of tide waters. Superficial distinctions, the formularies of custom, the evershifting codes of fashion or philosophy, like shallow argosies, or shingle boats with paper sails, may ride the topmost wave, but underneath all this, there are measureless, steady, and strong currents, like the clear river stream. The waters of life ebb and flow, and are forever setting in to the world of our spirits. Christianity is, indeed, the strong undercurrent amid the froth, and fragments, and follies, which are tossing around on the surface. With its eternal wave, it rolls steadily onward, over, and around the rock-bound shores of society, and is fast soaking into its institutions. It is washing away the old landmarks; it is creeping up over the beach, and erasing the hieroglyphic cyphers and lines of demarcation which the vanity of man had scribbled in the sand. There is no dashing of spray in all this, no thundering of its flood, but it works ever with an influence as silent as it is sublime. With its elevating surge, it uplifts the seaweed and broken spars of obsolete custom, and throws them far up to bleach and decay on the banks of oblivion. Century after century, nay, in less than centuries, it deposites, and shakes off, from its moving crest these baser substances and empty shells; and God grant it may so go on, till its waters are cleared of every wreck, and the heavens are fully mirrored in its pure, fresh, unfathomable depths!

But is the spirit of the world, then, so different from that of Christianity? Let us see. Both Christianity and the world agree in saying thus much, "Honor to whom honor is due;" but they differ in their estimate as to who deserves honor, and to whom honor is due. The world says, "Honor those who are above you in worldly rank, station, or eminence. Honor the great ones of earth, the opulent, the influential, the holders of office." Honor these? Christianity says, "Honor all men;" because they are men, beings with the same nature with yourself, children of the same Father, having souls like your own, subjects of the same moral government, destined to the same end. Thus Christianity, you perceive, reverses other verdicts, declaring to all men the sublime truth, that as regards every true prerogative of their being, as to the privilege of their souls, they stand on the same broad level of equality.

But let us consider a little more in detail, some of the circumstances in human life on which this equality is predicated. "The rich and poor meet together: the Lord is the Maker of them all."

And, first, they meet on the ground of a common spiritual origin. "Have we not all one Father?" inquires the prophet; "hath not one God created us?" And so inquires every spirit conscious of its holy birthright. The poorest man on earth, as well as the richest; he who delves in the dust, as well as he who mounts a throne; the slave, whose fetters weigh him down, as well as the despot who towers in his tyranny,—all these may rise up and say, with the Apostle, "We are also his offspring," "for he hath made of one blood all nations of men to dwell on the face of the earth."

How encouraging is this truth! How soul-inspiring the assurance, that in every soul, however darkened or degraded, there is yet some spark of heavenly fire, the impress of a divinity which stirs within, the eternal stamp of immortality, proclaiming to every being his relation to the great "Father of spirits." All souls came forth from one source, even as all the fires or lights on earth were kindled by that burning planet above us. Various, indeed, may be the shapes and circumstances of our

earthly tabernacles, the form of our bodies, the style of our dress, the color of our skin, the houses in which we dwell, the respective rank we may take in social life. Circumstances of birth or fortune, or caprice, a thousand arbitrary or accidental influences, may operate to give us different places. The swarthy African, sweating in his desert or in the rice field; the prisoner pacing the damp floor of his cell; every one who succumbs to mortal power, may say with the conscious dignity of his origin, "I, also, am a man." And so should every man who receives the homage, or is tempted by the applause of his fellow beings, say, modestly, even as Peter did to Cornelius, when he fell at his feet, "Stand up! for I, also, am but a man as thou art."

It is related of some king or hero of antiquity, who feared the excess of his own ambition, that he kept a servant at his elbow, to admonish him whenever he was likely to exceed the limits of moderation, so that, whenever his monitor observed the rising of his master's pride or vanity, he was wont to whisper, "Remember, O king! thou art mortal!" And these, my Christian friends, are the admonitions which we all need, to be reminded of our common weakness, our common origin, our common nature.

And this, also, is another ground, on which "the rich and poor" most truly "meet together,"—in the sharing of a common nature; having the same bodily organization, subject to the same wants, liable to the same sufferings, exposed to the same weaknesses, sent forth into the same world of discipline.

Has not a poor man reason, intellect, will, conscience, as well as the rich? Has he not eyes and opportunity to see the world? Does the rich man, who with bleared vision looks lazily out at a landscape, take in more of its beauties than he, who with a clear sight goes forth to his work before sunrise? Does his ear drink in more of the harmonies of that music which is open to us all in its season,—the swelling chorus of nature, the song of birds, the various concord of sweet sounds? Has not the poor man equal power to perceive the incense which floats up from fields and gardens? Has he not the joys of every sense, and has the rich man, bodily, any more? Nay,

from his cottage window which overlooks the rich man's parterre, cannot the poor man appropriate, and is he not joint possessor, in a certain sense, with his wealthier neighbor, in all those luxuries of sight and smell, as truly as if he was more nearly stifled in the conservatory? Can the rich man tie up the odors which go wafting away from his greenhouse? No! no! God, who is no respecter of persons, gives a wing to the generous perfume, and sends it over the fence, and along the road, and through the woods, for the wayfarer and the poor fainting traveller. He speeds the balm of flowers and the bracing breeze, like the very influences of his spirit, to him who goes barefoot, as well as to the votary of pleasure and ease who rolls in his chariot.

All are partakers of the common good.

None are so mean but still God's love they share.

'He feeds the ravens when they cry for food.'

His blessings crowd the earth; they fill the air.

And so, also, in the temples of worship on the Sabbath, as under the canopy of heaven all the week, "the rich and poor meet together" and are fellows. In the light of revelation, as under the light of nature, they are called equally to rejoicing and to privilege. To each alike, the word of God is open. To both of them the invitation and appeals of that word are solemn, unqualified, imperative. They meet together (or they ought to, and whose fault is it if they do not?) in the house of God. There the vain distinctions of earthly rank should fall away and be forgotten, while the lordling and the subject, the beggar and the prince, are on their knees, "with their hands on their mouths, and their mouths in the dust." There, if ever, and if any where, they will feel that both are alike dependent, while they give glory to God for his mercy and redemption through Christ. There they will bow under a sense of their spiritual nakedness and destitution, while they acknowledge that all other wealth is as dross compared with the "unsearchable riches of Christ."

Thus we see that in the general avenues of enjoyment "the rich and poor meet together." So is it, also, in their common vol. 1.

exposure to suffering. Does the poor man languish on the bed of pain? Does he mourn the loss of friends or property? Is he harassed by his exigencies and cares, which interrupt his daily labor and haunt his nightly rest? Is he persecuted or importuned by creditors who distrain his scanty property? he troubled by reverses? And does he doubt whether the rich man suffers so? What mean then the frequent visits of that physician at the rich man's gate? Whence comes that funeral pageant with its long and sad procession? Or, in the deeper tragedies of his life, what mean the rich man's regrets and disappointments, his shuddering solicitude lest he lose what, perchance, he had gained by some hasty speculation or dishonest manœuvre? What mean the crowd of creditors who storm his castle? that wordly mind, so ill at ease, though his body be on couches of down? the poisoned arrows which come, and are sped all over his house by the messenger who tells of his son's extravagance or dishonor? Does the poor man feel the pangs of hunger? Does he mourn the scanty fare which falls to his portion? Does he crave the luxuries, which overload the rich man's table? Let him go, then, to the halls of feasting. Let him go and see the curses which wait on pampered appetite. Bitterly, oh bitterly does the rich debauchee pay the penalty of his intemperate surfeits and excesses, in a ruined constitution, the palsy of his intellect, the shattered or bloated frame to which health is a stranger, the fever which burns him with its slow fire, or the apoplexy which, in the midst of his revels, dashes him down, a stark and sudden corpse! And who, for this, would exchange the poor man's hue of health, his freely beating pulse, his quiet sleep?

But, say the poor, "our trials are surely greater. We are exposed to harsher discipline, a severer lot, more rigorous temptations." Say you so? Then go with me, again, to the saloons, which under a fair outside, and while the sun is shing on their marble walls, are yet reeking inwardly with tears and curtained with shadowy sorrows. Go to the festive halls and the glittering crowd, and see how many hearts, under a silken

vest, are bursting, or broken, or barbed with a thousand shafts of worldliness or of disappointment. Lift the drapery of drawing rooms, and there, full oft, under whited sepulchres, you shall see the agony of a severe mental struggle,—a struggle which has no parallel in plainer spheres, for it is the strife and wrestling, and rising up of souls all but suffocated, souls around whom the silken snares and silver chains of earthly influence are winding in thicker, and thicker, and thicker folds.

We are apt to suppose that the sufferings of the poor are more intense and singular. We speak of them as peculiar. But, for every sigh from the secret chambers of poverty, I will match you a spasm in the halls of state; for every lonely lament of the houseless ones, I will offset the mingled shrieks of the misnamed gayer circle. And that "high life" we speak of, which the poor are so prone to envy, what is it in many cases, but the mask of spirits half condemned or toiling with secret agony? God knoweth the danger of that pinnacle position, how it indurates the spirit, and covers it as with a shell, and shrivels up the life within, and fearfully dims the vision of heavenly things. And believe me, Christian friends, the truest relief or compensation which the rich man can find in this trial, is the exercise of his benevolence and the freewill offering of his affection to his fellow men; to labor for their good, to seek and promote their emancipation from whatever overlays or depresses their souls.

Again, "the rich and poor meet together" in the school of mutual dependence; not only in their common dependence upon God, but in their dependence on each other. It a mistaken estimate of social relations, which leads men to speak of the poor as dependent on the rich. "The might which slumbers in a peasant's arm," is something more than poetry or a proverb. It has more than once been felt by the rich in the defence of their firesides, in the interposition of hireling armies and troops of the poor, who have shivered the swords of oppression. It is seen every day in the energy which builds the rich man's chariot wheels, and upholds the very staging on which he stands. It is heard in foundries and factories, and

in many a shop where the mighty engines of commerce are riveted and set strongly together for social aggrandizement. It is realized in the form and perfection of every instrument which ministers to art, science, or luxury. It is folly, then, for the rich man to seem insensible to the social claim or real worth of his poorer brother. And no less is it folly, for the poor man to declaim against the eminence, or denounce the luxuries of the more wealthy. In some sense it is by these very luxuries he lives. The very superabundance which loads an epicure's table, wasteful and ridiculous as it may seem, and is,-the worldling's display, in whatever form, whether in splendid furniture, or fine books, or gathered ornaments on his mantel,-may have been the means, (how know we but that it has?) of feeding many a starving family by whose industry they were prepared. The poor artist, what would become of him, if no connoisseur would buy his pictures, nor hang them in his parlor? He might pine away and die in his garret. Genius, whether of mechanical invention, or of authorship, what would become of that, if none gave encouragement by their purses or their patronage? It would sicken like a solitary bird, and fold its feeble wings, and moult, for aye, its ever varying plumage.

Thus, my brethren, even the seeming superfluities of life may serve their purpose in the chain of social circumstance and welfare. The familiar instruments of music, the pianos and stringed lutes which minister indulgence every day to the sons and daughters of ease, are, as it were, a sounding harmony between the mechanics who made them and those who listen to the melody. Thus the spirits of use and of construction, "the rich and poor, meet together."

And, yet once more—on earth, once more,—in their weakness as well as in their strength, in their sins as well as in their sympathies, in their common cause, the contest with iniquity, the discipline of their immortal natures, the trial of their moral strength, side by side, against the common foe, to "fight the good fight of faith," in the wide spread phalanx of every living soul, pressing onward to their encounter with their last enemy, hurrying to their graves, "the rich and poor meet together."

And there, again, they "meet," in the grave-yard; for, "one event happeneth to all." To high and low, rich and poor, there is that one common destiny. All must die, and go away, and take their place in that silent "city of the dead," the crowded cemetery. There the rich worldling will lie silently and insensibly by the side of him from whom, in living pride, he kept aloof. There the lip which once curled with scorn, or tasted deeply of earth's luxury, will be as cold as that of the beggar which sadly froze or fasted. There the body which, in life, had known no place for sleep or shelter, will have a couch as comfortable as that of him, who in his life had slept under gorgeous canopics. There the little, short, green mound, which covers the infant child of poverty, finds close companionship with the prouder mausoleum. There the coarse grey stones, which mark a poor man's grave, lean against the upright obelisk whose marble tablet tells a flattering tale. There the relics of those whose homes in life were far asunder, shall meet in cold unconsciousness, and there, like planted seeds, in a common field, they shall wait the general harvest.

Thus, my friends, we see the common lot of man. Thus, in the circumstance of their common origin; in their possession of the same nature; in their similar exposure to suffering and trial, and temptation; in their general moral privilege and perceptions; in the fact of their mutual dependence; in their common wants and their weaknesses, "the rich and poor meet together;" and thus, at last, when the trials of this life are over, they meet again, at the grave-yard, "for it is appointed unto all men once to die, and after that, the judgment!"

And there, yes, there (oh, solemn thought!) they "meet," once more, and for the last time! "For we must all appear before the judgment seat of Christ." There, and then, will be realized that solemn vision of the Apocalypse, when "all the dead, both small and great, shall stand before God." "Then shall the sea give up its dead, and death and hell shall deliver up their dead," and all shall come, from every quarter of the earth, in countless forms, around that burning throne. There the spirits of all flesh shall assemble, to receive their sentence

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according to the deeds done in the body. There no purple robe shall longer designate the prince, no meaner garb shall mortify the poor; but in the nakedness of their very souls, every one shall stand before his Judge. Poor men shall be there, glittering in the "garments of salvation," which they have won by a patient endurance of their earthly discipline. Rich men shall be there, richer still, if on earth they have exercised their charity or scattered wide their sympathies. Hypocrites will be there, (as they were,) stripped of all their disguises, divested of their masks, all transparent in that searching light of "the all-seeing eye." Sinners of every sort will be there, (as they were;) intrigue, forced out of its covert; the murderer, with his dripping hand; dishonesty, face to face with its poor, lean victim; the liar, with his forked and fiery tongue; tyranny, with its chains, standing ancle deep in blood; injustice, with her uneven scales. Martyrs, too, by myriads, will be there; wounded spirits, with ghastly scars; ghosts of the downtrodden; injured innocence, with her pale face, tearful eyes, and sad expression; spectres of suffering in every shape, the shades of all who died or drooped under ill treatment. And all these, with mystic fingers, shall rise up and point to the abashed and shrinking forms of those who did them wrong!

Ah! that, indeed, shall be a meeting—a meeting of the truly rich and poor,—the spiritually rich, the spiritually poor. Face to face, eye to eye, soul to soul, they shall meet!

Then shall the veil of our partial vision be uplifted, and we shal! all "know as we are known." Beyond that upraised curtain, parents shall be revealed, standing side by side, with their little ones, whom they have neglected or nourished; pastors, in the midst of their crying, or emaciated flocks; teachers, with the bleating lambs they have led, or lost, by the side of "still waters."

Friends, hearers, fellow Christians! These are solemn considerations, surely, as to that general assembly at the judgment seat. We must be there too. Yes, you, children! and you, men! and you, women! You, and I, and all of us!—Are we ready, there to meet? Are we ready?

#### INTELLIGENCE.

DEDICATION AT MILWAUKIE, WIS.—The Church at Milwaukie was dedicated December 14, 1843. The weather was extremely unpropitious, and the roads were almost impassable, and for this cause, in connexion with the isolated position of Milwaukie, there were none of the ministerial brethren present excepting Rev. Mr. Cushing himself, and Rev. Mr. Harrington, of Chicago. With the exception of the Dedicatory Address, the duties of the occasion devolved upon Mr. Harrington. Bro. Cushing's eyes were in a bad state, and he was, through general ill-health, unable to bear much of the interesting labor of the day. Notwithstanding the weather, the house was completely filled.

The building itself is an extremely neat structure. As a whole, it would be difficult to find a building with fewer faults. The choir is arranged in an arch behind the pulpit, a little raised above it. The music on the occasion was uncommonly good, owing to very respectable musical ability on the part of the choir, but more to the great exertions and the superior taste of its leader.

Our correspondent writes, "The cause of Liberal Christianity is a gaining cause here. In the country its progress is more rapid than in the city. 'If the shoes and clothes of the preacher of Liberal opinions would last forever, we should convert the world.' What a change would be produced in respect to our present progress, if the idea might once prevail, that our doctrines are the most popular, the most honorable, the most profitable! In no respect is the line of Cowper,

"God made the country, but man made the town,"

more completely illustrated than in the influences that compass a man's personal independence in the city. Our farmers are sure that God will not ask them, whether or not they are branded with the heresy of Unitarianism, before he sends upon them his sun and his rains, and causes their wheat to grow. And moreover, the city buyers do not ask them, whether they belong to this or that church, before they purchase their commodities. So they are left alone with their opinions, and the consequence is, that in the majority of cases they discern what is reasonable and sound in religion from what is the contrary, and are not induced to be selfish or slavish enough to disguise or to seek to suppress their convictions. The cities will be the last strongholds of religious error."

DEDICATION AT GENEVA, ILL.—Our friends at Geneva, of whom Rev. A. H. Conant is pastor, dedicated their new and commodious church to the worship of the one God, on January 24, 1844. The Introductory Prayer was offered by Elder J. Walworth of Belvidere, Ill.; Sermon, by the pastor of the society; Concluding Prayer, by Elder D. Nicholson, of Juliet, Ill.; Benediction, by Rev. Mr. Harrington of Chicago, Ill. Original hymns were sung, and additional interest was imparted to the occasion by the attendance of many persons from a distance. Rev. Mr. Harrington preached in the afternoon, and a social meeting was held in the evening.

DEDICATION AND INSTALLATION AT BROOKLYN, N. Y.—The Unitarian society at Brooklyn, in a spirit of the most praiseworthy liberality, have completed a beautiful edifice for their worship. Its style is pure Gothic, and all the harmonies are well preserved. The services of consecration were performed on Wednesday, April 24, 1844. A large delegation of clergymen and laymen was present, from various sections of the country, and the occasion was one of unusual interest and solemnity. The order of services was as follows:—Introductory Prayer, by Rev. Mr. Bellows, of New York; Selections from Scripture, by Rev. Mr. Hosmer, of Buffalo, N. Y.; Prayer of Consecration, by Rev. Dr. Parkman, of Boston; Sermon, by Rev. Frederick A. Farley, pastor elect; Concluding Prayer, by Rev. Mr. Young, of Boston.

Mr. Farley took his text from John iv. 14: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." After a few words of congratulation on the completion of the edifice, he proceeded to the theme of his discourse, suggested by the name of the church, and made necessary by the ignorance of those, by whom our friends there are surrounded, concerning the Unitarian faith,-Salvation by Christ. We agree with the entire body of Christians in the belief that salvation is the great end of the Savior's mission. But what is the Scripture doctrine concerning it? What is salvation? The word signifies deliverance from whatever is harmful, from wars, pestilence, pain, sorrows,-from evils physical and moral. In reference to Christ it universally signifies deliverance from sin in the heart of man; not from a terrible infliction, hanging over man, since the time of the fall. As the evil, therefore, from which man is to be saved, is moral, so the remedy is moral, affecting the conscience, the will and the affections. Mr Farley then examined, in proof of his position, the tenor of the teachings of Christ and his apostles, and closed by consecrating the church to this great object of the Father's love and the Savior's ministry.

Convention.—In the evening a Convention of the clergy and laity was held at the church. Rev. Dr. Parkman of Boston was chosen Moderator; Rev. Mr. Osgood of Providence, R. I., was appointed Scribe. Prayer was offered by Rev. Mr. Burnap of Baltimore, Md.

The following resolutions were proposed by Rev. Mr. Osgood:

- "Resolved, That in the consecration of this house of prayer we have occasion of thanksgiving to Alnighty God for his favors to this people, and ground for new hope and zeal in the cause of him whose name it bears.
- "Resolved, That the state of the religious world moves us to cherish with fresh ardor the principle upon which as a denomination we stand, and which has been set forth emphatically in the sermon of to-day, that the Bible, and not human creeds and authorities, is the rule of the Christian faith.
- "Resolved, That while we would live in charity with Christians of every name, we own a solemn obligation to our own brotherhood of believers, and are bound to strive earnestly for that truth which we deem as important to others as to ourselves, by general co-operation with our brotherhood, and by missionary labors among the poor who are with us, and the destitute who live in the borders of our land.

"Resolved, That whilst we mourn the loss of our beloved brother, Rev. J. P. B. Storer of Syracuse, we give thanks to Almighty God for his faithful life and for the influence of his labors in the cause of our holy faith in this State."

After being read, the first resolution was spoken to by Rev. Mr. Briggs, the General Agent of the American Unitarian Association, and Rev. Mr. Lothrop of Boston. It was then accepted.

The second resolution was then taken up. Rev. Mr. Ellis of Charlestown opened this part of the discussion, and was followed by Mr. Geo. G. Channing of Boston, Rev. Mr. Osgood, Rev. Mr. Pierpont of Boston, and Rev. Mr. Burnap. In consequence of the lateness of the hour, it was resolved, at the suggestion of the Rev. Mr. Farley, that when the Convention adjourn, it should be to the next day at 9 o'clock. After singing the Dismission Hymn, the Convention adjourned according to the resolve.

Thursday, April 25. The Convention again assembled. Dr. Parkman being absent, his place was supplied by Rev. Mr. Briggs of Boston. The question was taken upon the second resolution, and it was passed. Rev. Mr. Barnard of Boston opened the discussion of the third resolulution, and was followed by Rev. Mr. Hosmer of Buffalo, Rev. Mr. Thompson of Salem, and Rev. Mr. Bellows of New York. The third resolution was then adopted, and the fourth taken up. Rev. Mr. Buckingham of Trenton, N. Y. spoke feelingly of the late Rev. Mr. Storer. The hour having arrived, the Convention adjourned.

Installation.—The rites of Installation were performed at the church in the afternoon. The order of services was as follows:—Introductory Prayer, by Rev. Mr. Osgood, of Providence, R. I.; Reading of Selections from Scripture, by Rev. Mr. Coolidge, of Boston; Sermon, by

Rev. Dr. Dewey, of New York; Prayer of Installation, by Rev. Mr. Furness, of Philadelphia, Penn.; Charge, by Rev. Mr. Young, of Boston; Right Hand of Fellowship, by Rev. Mr Farley, of Eastport, Me.; Address to the People, by Rev. Mr. Ellis, of Charlestown; Concluding Prayer, by Rev. Mr. Lothrop, of Boston.

Dr. Dewey took his text from Luke ix. 46—48: "Then there arose a reasoning among them, which of them should be greatest. And Jesus perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great." Christ taught a new idea of greatness. And in this respect his faith had, and still has, a controversy with the world. The elements of all true greatness he defined to be, 1. Humility. Conceit belongs to partial greatness, to talent, to power, to fame, but not to real, complete greatness. Worship is greatest when lowliest. 2. Self-denial. Moderation is the martyrdom of the present age. 3. Love. Here we behold the highest attribute of God, the power of Christ, and the noblest principle in man.

In the evening the Convention again assembled at the church. After a discourse from Rev. Mr. Furness,—from the text, 1 Corinthians, xiii. 4: "Charity suffereth long, and is kind,"—the Sacrament of the Lord's Supper was administered by Rev. Mr. Pierpont, of Boston.

LETTER FROM GREAT BRITAIN UPON SLAVERY .- The reception of this letter we have noticed already. About fifty Unitarian ministers assembled at the Berry St. Vestry, February 29, 1844, at noon, to take it into consideration. Rev. Dr. Francis was chosen Moderator, and Rev. Mr. May of Leicester was appointed Secretary. Resolutions were presented by Rev. Mr. Lothrop of Boston, expressing a conviction that the letter should receive a reply; and that a committee of five persons should be appointed to prepare such reply, to be submitted to some future meeting. A discussion was opened on the general subject, and conducted by the Rev. Messrs. Stetson of Medford, Allen of Northborough, Ellis of Charlestown, Thompson of Salem, Hodges of Cambridge, Morison of New Bedford, Parkman of Dover, N. H., May of Lexington, Bigelow of Danvers, May of Leicester, Nightingale of Athol, Pierpont, Clarke, Lothrop, Brooks, Robbins, and Dr. Parkman, of Boston. The resolutions were adopted, and Rev. Messrs. Peabody of Portsmouth, Lothrop of Boston, May of Lexington, Morison of New Bedford, and Ellis of Charlestown, were appointed as the Committee

to draft the reply.—The report of this Committee was made to an adjourned meeting, held on Thursday, April 11, at the same place and the same hour. The discussion was renewed and continued through the day. It was characterized, on both occasions, and without any exception, by a decided and strong reprobation of Slavery, by calm and reasonable, though earnest speech, and by the kindest spirit. The following votes, passed without dissent, were the result:

"Voted, That the Report [of the Committee] be adopted, to be sent to our brethren in Great Britain and Ireland as a reply to their Address, and that it be placed in the hands of a committee for signatures.

"Voted, To appoint a committee of three, as provided for in the pre-

vious vote, to be nominated by the Moderator.'

Messrs. Lethrop of Boston, Stetson of Medford, and Thompson of Salem were nominated, and accepted by the meeting as their committee.

"Voted, That the same gentlemen be a committee, to obtain what funds may be needed in procuring signatures and forwarding the reply.

"Voted, That the committee be requested to have a sufficient number of copies of the letter, reported to this meeting, printed; to forward a copy to every Unitarian clergyman in the United States, so far as known, with the request to each that he will return it to the committee with his name subscribed, if he think proper, as soon as may be convenient; when a reasonable time shall have elapsed, to provide for the engrossing of the letter upon parchment with the names of the several signers appended; and to forward it to such destination in Great Britain as the committee may think proper; and to take any other steps which, in their judgment, are needful.

"Voted, That the Secretary communicate a brief abstract of the do-

ings of this meeting to such papers as he may think proper."

THE ANNIVERSARIES IN MAY.—The religious community has already begun to look forward to the last week in May. There seems no reason to believe that the approaching recurrence of our gatherings will awaken less interest, or attract a smaller multitude than the preceding. Indeed the interest in such occasions very naturally and very perceptibly increases, rather than diminishes. The growing life of the denomination seeks all modes of expression, and the extension of its limits enlarges its sympathies, making them at the same time more intense and active. All who have participated in the social pleasures of the Collation, that has been spread for the three last years, will be gratified to learn that the same festival will be observed this month. The Hall used for the purpose last season is already engaged, we are assured; and extensive preparations are in progress for the entertainment of as many as desire to be present. Clergymen will obtain their tickets at Wm. Crosby's, 118 Washington St.

IGNORANCE OF THE SCRIPTURES .- Two or three sad evidences have lately fallen under our notice of the lamentable distance at which men and women stand from a simple and right understanding of the Bible. The Christian Watchman, under the not inappropriate title of "Another stream of fog," tells us of proposals just issued by a lady living in McDougal street, New York, for publishing in numbers a work called, "The Old Testament unveiled, or the Gospel as preached by Moses." Judging by her summary, the theory of types is to have a most extraordinary impulse given it .- Samuel Hall, of Boston, has just put forth a pamphlet of thirty-two pages, with the title, "A Revelation from God out of the Scriptures, to settle the long disputed doctrines which hinder Christians from working together in love." He says in his preface, he has received this Revelation, "by the light of God's Spirit shewing him the true meaning of the Scriptures." Here is the first sentence : "Christ after the flesh, is Enoch, who is the first begotten of the dead; that is, of the spiritual death which Adam died "!-Mr. Mann, in his late Report to the Board of Education, remarks that the destroyers of toll-gates in Wales, who are known by the name of "Rebeccaites," or "Rebecca and her Daughters," rely for the sanction of their proceedings on Genesis xxiv. 60: "And they blessed Rebecca, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

BLACK ROCKITES .- The Washington correspondent of the Watchman, who writes letters of much interest, describes a singular little church, in that city, of what are called Black Rockites. He intimates that they are Baptists, and says they are called at the North, Antinomians. They are so remarkable in their theory as to deserve notice. "They are opposed," the writer tells us, "to Missions and Sabbath Schools, and indeed to all human efforts for the conversion of souls, as they say it is taking the work out of God's hands to employ human means." "I heard their preacher use this exhortation, in closing a sermon on the words, 'Lead me unto the rock,' &c.: 'You see we are to be led to the rock. Now, my impenitent friends, perhaps you ask what you are to do. Well, I advise you to stand still and see the glory of God. Don't you stir a peg." A very thorough consistency, certainly. We have heard of a sect in that region that pass under the name of Hard-Shell Baptists, and are inclined to suspect the Rockites are a kindred family. It seems they find standing still either dull or unfruitful, for they disappear rapidly, and gain no proselytes to take their places. Perhaps we ought to say, though it must be unnecessary, that the Baptist denomination wholly repudiate their peculiarities.

#### THE

# MONTHLY RELIGIOUS MAGAZINE.

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# THE MORAL LESSONS OF AGRICULTURE.

Ir ought to be a needless undertaking, to enter upon an elaborate argument for the purpose of proving that the cultivation of the earth is calculated to produce a salutary moral effect on those who heartily apply themselves to it. The very fact that it lies at the foundation of all our physical enjoyments, that manufactures, trade, commerce, and indeed almost all the branches of human industry, depend upon it, is evidence enough that its moral tendency must be, on the whole, good. It were absurd to suppose that the Author of our lives would make necessary to our existence an employment which, instead of leading us nearer to himself, must sink us in the scale of being.

But let us turn to some of those beneficial influences that are peculiar to agriculture. If we could withdraw one individual from the anxieties, competitions and corruptions that attend a market-place that is overstocked with tradesmen, to the healthful and independent pursuits of country-life, our object would be more than accomplished. There are many ways by which agricultural employments act favorably upon man's better nature, bringing it into harmony with that plan of wisdom and love that is displayed in all the works of the Creator, as well as in his inspired word. They are almost numberless. They may be traced by all whose inclination prompts them.

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One of these methods, and by no means the least, is seen in the love of home which such employments foster. There are few who will presume to say there is no moral influence in the idea of home; that he who cherishes it, does not cherish some of the best feelings of which his heart is capable. We admit as much, when we say that the child who has never known the thousand delightful and blessed associations that cluster around that one short word, has suffered an irreparable Home! Is not the thought of it, the last thought in the breast of the shipwrecked mariner, as he wrestles in vain with the waters, and sinks amid the darkness and the storm? Is it not the last word on the lips of the young soldier, who dies in some foreign land in the strife and uproar of the battle-field? Is it not murmured too in the prayers and dreams of the sick man, who has long been wandering in a vain search for health, and whose last earthly wish is, that he may die among his kindred? Nor is it friends alone, that constitute the most favored home. There must be the little spot of earth on which one's childhood was passed; where he listened to the soft music of the whispering winds and fancied they were the voices of kind spirits; where he gathered the first bright flowers of spring, and listened with rapture to the merry song of birds. If it were not so, why is it that we find this feeling strongest in the breasts of those whose youth has been passed amid country scenes? Why is it that the familiar air of the "Ranz des vaches" has often been known to bring tears to the eyes of the Swiss soldier? Or why did the great Scottish bard, on his return home during his last sickness, rouse himself from his state of lethargy and utter a cry of joy as his eyes rested on the outline of the Eildon hills, the towers of Abbotsford, and the glittering Tweed? If, then, home is thus dear to us, and we look upon it as the place where are kindled and kept alive the kindliest sympathies, we must acknowledge that it exerts great moral power. And nowhere, as we have seen, has it so strong a hold as in the hearts of those, who to the intercourse of relatives and friends, have been permitted to add communion with nature and with her God.

Akin to the feeling of which we have just spoken, and growing out of it, is the sentiment of patriotism which agriculture tends naturally to foster. Perhaps it would be difficult to assign any specific reason why this, more than any other employment, should strengthen this principle in man. It may be because it is occupied with this very home which is so dear to him, where he has tasted almost all the happiness he ever knew; where he has enjoyed more of liberty in thought, word, and action, than he could in any other station. But whatever may be the reason, the fact is without dispute. Switzerland has been renowned for its patriotism; so has Scotland; so have the United States; and each of them has an agricultural population, depending upon it mainly for a subsistence. If we might refer to individuals, we could point to some of the world's greatest heroes, to a Cincinnatus, to a William Tell, or our own Washington, in confirmation of the truth of our assertion.

But, again, agriculture exerts a moral influence by strengthening our faith and hope in an Unseen Power. Indeed we see not how the cultivator of the earth, one who is brought into such immediate contact with the works of the Creator as he is, can fail to believe and hope. On the right hand and on the left, above and beneath him, he beholds mysteries which he cannot explain, problems which he cannot solve, and can only refer to an overruling Providence. Why is it that we put our seed into the ground at the appointed time, confident that in due season it will spring up and bring forth fruit? Why does the rain come in the right season and proportions? Why are the various tribes of insects which so annoy us, kept in check and prevented from overrunning our fields, and orchards, and gardens? Why are our seasons neither much too long nor too short, too hot nor too cold, too dry nor too wet? The thinking man, who loves to trace an effect to its cause, will say it is because we are encircled by a kind Providence, whose agency is as much concerned in the fall of a sparrow, as, in directing a system of worlds through the regions of space. Perhaps in answer to these questions, some would say, it is the

order of nature, and never care to carry their thoughts a point beyond. If there are any such among the cultivators of the earth, they have yet a lesson to learn from their employment, worth more to them than the acquisition of wealth or fame. The lesson that employment *should* teach them is, that they receive their gifts directly from the hand of God; that the order of nature is but the harmonious and systematic operation of his established laws, and that the suspension of one of these would be attended with consequences too dreadful to be described.

But if agriculture teaches us to believe in an Unseen Power, not less does it teach us to hope in that Power for a renewed and endless life. True, there is no living voice coming to us from the ground and announcing to us the welcome intelligence; but there are facts, analogies, and mysteries without number, and they have a language full of consolation to every inquiring mind. The awakening of vegetable life after the deathlike slumber of winter,-does it not seem like an intimation from the Deity, that there shall be yet a spring time with us, after the winter of decay and death shall have been passed? Nature at this glad season, inanimate though she is said to be, seems instinct with life and joy; and every sound we hear is a note of exultation in the consciousness of restored existence. We admit that this argument for another life is not confined to those of one profession, but commends itself to every lover and and observer of nature. Still, it has a peculiar power with him whose province it is, or ought to be, to acquaint himself with her operations; and if he has the heart of a man, he cannot subject himself to these influences without having his confidence confirmed, and becoming a wiser and a better man.

The same truth is unfolded in the germinating of a single seed. We commit that seed to the earth, and soon it springs up in an entirely new form, and delights us with its beauty, its fragrance, or its fruit. We may ask in vain how this is done. We know but the fact; the principle of life has been preserved. And if this is done in a flower-seed or a grain of wheat,

reason and analogy lead us to hope that in man the life-principle will not be lost. We shall be led to the same result, if we attend to the various changes to which the great world of matter is subject. In all of them we find that not one particle is annihilated. Decay and death and new life follow each other in quick succession, and in all we see but the same elements, though in altered combinations. We acknowledge this fact, unconsciously perhaps, and act upon it, in our efforts to improve and forward vegetation. The original substances are not lost, but appear again in forms more beautiful. And if we find that, although constantly changing, nothing in the world of matter perishes, the simplest process of induction would lead us to the conclusion, that mind, which so controls matter, and is so confessedly its superior, should be its equal at least in point of duration.

Agriculture also conduces to moral greatness by furnishing to the mind pure and elevating objects of contemplation. One great and leading peculiarity of it is, that it places man, seemingly at least, in more immediate contact with the allpervading Mind, and naturally leads to communion with Him, and to the study of his character. To the farmer, of all other men, the idea of God should not be an abstraction; for he cannot but see that all blessings come immediately from Him. He shows his presence in such a countless variety of ways, that, if at all given to reflection, we cannot but acknowledge how strong a claim it presents to our gratitude and love. We behold it displayed in the ever varying clouds, that give so much grandeur and beauty to the heavens. Comparatively few perhaps are aware of the extent of their influence; but let any one acquaint himself with the philosophy of their formation, or with their beneficial effects in protecting the tender plants from the too powerful rays of the sun; let him watch them day after day as they appear in every possible variety of shape and position, sometimes sleeping in quietness above the hills, sometimes hurrying like messengers to greet the rising sun, or gathering in bright companies to witness his departure, and reflecting his radiance in hues so countless and indescribable, 16\*

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that we almost fancy we can gaze "through golden vistas into heaven,"—let him do this, and he will confess, that there is infinite power here—a power exerted, not only to bless us with goodness, but to charm us with beauty.

And so it is throughout every department of nature. An acquaintance with the organization of a single plant, or with the history of one of the myriads of the tribes of insects that inhabit the earth, is enough to convince us that only the most consummate wisdom could contrive, and the divinest skill accomplish, such exquisite workmanship. There may be those who esteem such thoughts but fanciful and commonplace and They would place the Deity far above rather than in the midst of his works, and if they hear him speak at all, it would be rather in the earthquake and the storm than in the still small voice. But such a view is cold and cheerless. Rather would we have a religion that speaks of a present God. When we see a flower in bloom, how pleasant to think that even this, humble and unpretending as it is, has been made the object of a divine care; that the Infinite Wisdom has shaped. its delicate petals, given to it its inimitable hues, and its delicious fragrance. No less pleasing is the thought, that the song of birds is the spontaneous expression of the joy with which He has filled their breasts, or that the refreshing breeze that comes to us faint with the toil and heat of the field, comes at his bidding, as a token of his love, and a call upon us for our heart's purest offering of gratitude and praise.

Thus much have we spoken for the morals, and the morality of agriculture. Holy teachings may be found in our every-day occupations. Whosoever will may, in his common employments, gather rich stores of moral worth. Let him only improve the advantages that are placed in his way.—If in these remarks we have selected common topics for the illustration of our ideas, let it not be supposed we have done so, because others are wanting. It is for their commonness that they are apt to be overlooked; and thus we lose all the beneficial results which they are calculated to produce. But, after all, why should we dwell upon minute particulars? The great

book of nature is ever open before us, and whosoever will may read. Let no agriculturist suppose he has possessed himself of the full value of his calling, until to the labor of his hands he has added deep study of these wide-spread pages, and brought himself into harmony with the will he finds expressed there; until his mind, as well as his estate, has become like unto a fruitful and well-watered garden.

T. G. H.

## TO A RAINBOW SEEN FROM A CITY.

RESPLENDENT arch! resting on yon dark cloud,
Which late sent forth the lightning's flash and thunder loud,
Bow of bright promise, type of hope thou art,
To many an upraised eye and beating heart!
How oft in childhood I have watched to see
The first bright token that thou wert to be!
After the summer shower, when lawn, and elm, and larch
Were gemmed with rain drops, then thy shining arch
Spanned the rich landscape, like an angel bright,
Shedding o'er earth and sea a heavenly light.
But now I view thee from a city's walls;
Upon no groves nor lawns thy radiance falls,
For to my sight thy shining arch doth span
Naught but the crowded dwelling-place of man.

Yet if thy bright appearance in the sky
Is sent to raise our hearts and hopes on high,
More art thou needed here, celestial light!
Than when alone with nature, thou didst bless the sight.
For deep, dark, cold, the current of man's life
Flows mid these crowded scenes of care and strife.
'Then to the city's walls a moment's brightness lend,
And o'er a thousand homes the bow of promise bend!
Yes! the same Power whose wondrous sign thou art,
Has formed, and tried, and knows the human heart;
He leaves us not to darkness or to fear;
Hope is his gift, forever bright and dear,—
Hope, which survives the tempest's stormy strife,
And paints a rainbow on the clouds of life.

#### RELIGIOUS CONVERSATION.

"A word spoken in season, how good it is!" Such was the wise and pious exclamation of a Jewish sage of olden time. In the Christian writings also we meet with injunctions like the following: "Let your conversation be as becometh the Gospel"; "Be ye holy in all manner of conversation"; "Let him show out of a good conversation his works." From these and other like passages to be met with in the records of our faith, as well as from reason, we learn that this noble gift of God, the power of speech, is not to be wholly neglected in things pertaining to religion.

But we are well aware, that there has been so much abuse in this respect, that many good persons have been led to neglect it altogether. There seems to be no good reason why this should be the case. It is true that there has been much cant made use of in regard to religion, by those claiming the name of Christian, through which the cause of true piety has suffered great injury. Many a good man also, and true, who would by no means willingly bring a reproach upon religion, has yet, through false views upon the subject, or the want of a judicious regard to proper times and places, not only defeated the end for which he was laboring, but also left a lasting and hurtful prejudice in the minds of those to whom he has spoken. Men-of this stamp have seemed to regard it as their duty to talk about religion on all occasions; and not being gifted with a power like that of Apollos, or a wisdom like that of Paul, by which a hearing might be secured unto them under any circumstances, the result of their misdirected zeal has, in many instances, been only to create a strong distaste for things spiritual and heavenly.

But surely this abuse should not deter us from a proper use of this powerful means of good to our fellow-men. And who can doubt that much may be done in this way? Who that has witnessed the persuasive power of speech in the ordinary affairs of life can doubt, that this same power when

applied to the momentous affairs of the soul and of eternity, will have much influence in inducing men to choose and to follow the ways of truth and holiness? The good results, it is true, may not be immediate and obvious; but still we have reason to believe that the words of truth and soberness, uttered at proper times and in a right spirit, will never be wholly lost. Nay, more; there can be but little doubt that it is often the case, that an earnest effort of persuasion, or a faithful word of admonition, spoken in the free and confidential intercourse of friend with friend, neighbor with neighbor, is far more effectual than the most thrilling strains of eloquence that ever went forth from the lips of the faithful preacher of Christ. There is more of the power of reality in it. The words of the preacher, true, earnest, and full of life though they may be, are yet too often regarded as peculiarly his. That he should speak thus is expected as a matter of course, and those who listen have become so accustomed to the truths uttered from the pulpit. week after week, that they have at length, insensibly perhaps, come to regard them as idle tales, and but little attention is paid to their solemn and thrilling import. But when one of their own number, from the deep and earnest movings of the spirit within, takes it upon him to speak of the high and holy themes of our religion, the spell is broken and the heart is made to feel what in times past fell upon the ear only as an empty sound. The conscience is aroused and startled, and the question is asked with trembling solicitude, 'Is not this a concern of mine as well as of his? Why then should I remain unconcerned, while he is so anxious and faithful?'

That an effect similar to this is often produced by efforts of this kind, put forth by persons among the lay portion of the community, cannot be doubted. It may not be acknowledged at the time; but still a deep impression has been left which cannot be easily removed, but will, in some instances at least, be the means of changing the whole soul from sin to holiness. If this be so, is there not good reason to fear that Christians do not pay sufficient attention to this subject? Were they to converse oftener and more freely upon the theme nearest their

hearts, with the indifferent and sinful around them, would they not do more to promote the welfare of Christ's kingdom upon the earth, and to save the souls of their fellow-men?

Let us not be misunderstood. Our doctrine is not, that religion should at any time be forced in with great and unnatural effort as the subject of conversation. It is not, that men should think that they must talk religion because they are professed Christians. But it is that the soul should be so filled with the divine spirit of Christianity, that good words should flow forth spontaneously, unless restrained by a due regard to the nature of the occasion. The speech must be that which proceedeth from "the abundance of the heart," in order to be sure of its full effect. The musings of the spirit upon divine things must be so habitual and constant, that we may be ready to speak with the tongue whenever circumstances will permit. If there be any effort, let it be an effort not to put forth, but rather to restrain religious discourse, when no fitting opportunity is present.

With his heart thus filled and overflowing with the spirit of his religion, should the faithful Christian go forth and watch diligently for the favorable time, for the time of thoughtfulness, of suffering, or of affliction; and then, and at all times when the heart is softened and made to feel its weakness and dependence, and the giddy whirl of worldly excitement has for a moment ceased to absorb the whole attention, let him speak, especially to those who are dear to him and over whom he has acquired a power of influence; and his words will not be in vain, but will do much to accomplish the purpose nearest his heart. And by such a judicious, watchful course, no doubt much might be done to advance the cause of Christ in our midst.

SPEAK seasonably; speak truly; speak kindly. He is a wise man who observes these three rules.

### THE INWARD APPEAL OF CHRISTIANITY.

A SERMON, BY REV. GEORGE W. BRIGGS.

Matthew, iv. 17. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

It is comparatively easy to preach to the outside of human life. It is a simple process to enumerate and describe the various virtues, the temperance, charities, honesties, pietyall the blessed fruits-of the spirit. It is easy to tell the peculiar charms of each, as they appear in hundred-fold luxuriance in the good soil of believing hearts, and to urge their necessity in fervent exhortations. A superficial thought can map the true character, showing us where its streams of generous feeling should flow, what heights of brave, self-denying virtue, what lovely vales, the abodes of humility and gentleness, of sweet forgiveness, and holy patience, it comprehends; as one glancing at its surface can give the mere geography of a country, describing its mountain crags, its shady valleys, its rushing streams. But to speak to something beneath the surface-not so much to actions as to the hidden motives, the fundamental principles of action, and communicate a living impulse to the inner man, that is another and very different process. can look at the fruits in men's lives and instantly observe their defects, as you see the deficiencies in your harvests. But to analyze the soil, to detect the cause of the defect, and impart the new element it needs, the new principle of life, there lies the difficulty. It is very easy to name the beautiful forms the true spirit will assume in the world's varied scenes-now breathing forth its prayer, now going around doing good in charity: as you see at once the varied hues of the light, when it separates its rays in the rainbow. But to infuse the living light itself into the hearts of men, the spirit which will pour itself out in prayers and charities, that is the work of the redemption. Ah! you can readily enumerate the needful organs of the perfect man, describing their proper and healthy

action; you can give the whole anatomy of the spiritual life. That is a work within the compass of human power. But to impart the diviner energy which makes the man a living soul, to give those holy impulses which by a kind of moral necessity lead to this perfection in Christ Jesus, here is a work that will fill the heart with self-distrusting fear, when we think of its greatness; and yet at the same moment with rapture, when we remember its glory.

"Repent; for the kingdom of heaven is at hand," said Jesus, when he began his preaching. We refer to the exposition of the text for a moment. I stand in awe when I remember how the first and last public words of Jesus were all manifestations of this nobler endeavor. It was preaching, not to the actions, but rather to the motives, the principles, the spirit of the mind. Away with every vestige of the fancy, that any more external interpretation will meet the tremendous significance of the word, "Repent," as it came from the lips of the Son of God. I read its import in that clear exposition of its meaning in the Sermon upon the Mount, where Jesus shows us the nature and extent of the repentance admitting us to his kingdom. I read it in that most simple, yet most terrible declaration, "A corrupt tree cannot bring forth good fruit," instantly arraigning all possible impurities of feeling and motive, as the sole object of thought and dread in our endeavors. I read it in that fearful statement, "Whosoever looketh around with a lustful eye" is covered with pollution in the sight of Heaven, though pure as blessed angels in human judgment. Where Jesus seems to speak of any particular act as the great thing to be done, in his discourses or conversations. it is only in illustration of the redeeming principle whose want or weakness he detects, or whose imperative necessity he declares. When he tells the young man to sell his goods and give to the poor, he is not simply exhorting him to add another grace to a character already based upon the true redeeming principle. He illustrates thus the thoroughly self-renouncing heart, whose absence vitiated all this young man's apparent obedience. For when self overcomes the conscience in the

collision between the two, it is useless to speak much of obedience in particulars where no such collision exists. New and heavenly motives, new and holier feelings, deep convictions of eternal principles of truth and righteousness, the burning impulse which might not always tell what precise thing to do, but actually constrained men to do something, to arise and return to their Father in penitent thought, or to perform the first work of love their hands could find to do,-to give these, was the darling aim of Jesus. Indeed Christianity itself-were it needful to develope farther a thought so obvious—Christianity is not a religion of specific commandments, but of living principles of action, of holy motives. It never undertakes to tell what love will do, except in a few particulars, for the sake of illustration. It would enkindle love in the heart, a living, indwelling comforter, to point out all specific duties, to check, now this, and now that severity or selfishness, to enjoin, now this, and now that gentleness or charity, in ten thousand times ten thousand particulars, until it should change this earth, where selfishness seems to reign, into a heaven, where all the air is love. And thus it is in respect to every principle of the redeemed life.

I take the text as one example of that precise appeal to the motives, the principles of action, Christianity makes so preeminent everywhere. And to some further expansion and illustration of the train of thought we have indicated, we direct our attention.

Notwithstanding all their affirmations, men have no adequate sense of the consequence of this perpetual appeal to the motives beneath all actions, which we have so briefly suggested. 'Tell us just what things we should do'—is the frequent cry of the world to the preacher. 'We want a practical statement of the precise works we are to perform. This discoursing to the hidden principles, the secret feelings of the heart, it is mystical, it is transcendental, and not the plain thing the Gospel claims to be.' What a mystical reply was that of Jesus to Nicodemus, when he directly addressed his principle of action, declaring he must have a new spirit, whose love of vol. 1.

truth should annihilate all fear of man, as the first requisite for admission into his kingdom! 'What precise things shall we do,' does the world cry aloud? Pray for the spirit which compels you to do something. Doubtless it is well sometimes to point out particular acts of duty. But when this new spirit comes, we should never fail to begin to see our peculiar duties, as the coming of a Christ-like philanthropy would always show enough to be done, in a world where pining want is ever near, where the clanking of human fetters never ceases, where souls are lying all around, in the sinfulness for which Jesus Entreat in your prayer for the spirit which compels you to do something. Forms of clay !--we might say to multitudes, so destitute do they seem of an all-constraining holy feeling, whose natural result is holy action-why tell you how the head, and the hands, and the feet should move? Let the heavenly spirit breathe upon your clay till you become living souls, and these things will almost come of themselves. These manifold descriptions of particular duties sometimes seem to me a shortsightedness, only illustrated by one who should frame his curious and bright machinery, forgetting to turn the mighty current upon the wheels. There every thing is standing, perfect in its form, yet not one wheel can stir. The world sees the manifestations of the life of Jesus in many a particular act of love, but where is the impulse to reproduce this life of divine benevolence?

Speak to the motives, the hidden feelings in the heart. This mysticism, as men sometimes call it, is emphatically the doctrine of life. This experimental apprehension of the principles of religion is the only redemption. Thence come alike the knowledge of the duties to be done, and the real impulse to their performance. It is a common impression, that men may ascertain and perform the duties of a truly Christian morality without any such inward experience of the truth as we are contemplating. It is a sad mistake. No man really sees these duties, except as this experience comes. What are the moral duties Christianity requires? They are the numberless acts in life's relations which the spirit of love, its cen-

tral law, would prompt. No statement in any imaginable rules could exhaust or comprehend them. Who can see these things until that redeeming love enter his breast? Ah, my brother! you may be moral in the world's estimate, without this inward experience; you may refrain from gross transgressions of the spirit of love,-although when we remember the slaveries and wars of men claiming to be more than simply moral, even that seems doubtful; you may perform the more obvious duties. This surface-knowledge may be gained. the higher duties, the rules of action Christianity enjoins,-no man perceives them in truth, until, like John of old, he so leans upon the Master's breast, that the soul of the disciple and the Lord shall indeed be one. A true morality in any worthy Christian sense without this Christian experience, it is an impossibility in the nature of things. The spirit of religion is the teacher of moral duty to the soul of man. The effect may not precede the cause. Why is the world's, the Christian world's morality so miserably imperfect in many ways; trampling sometimes upon most sacred rights, passing by the suffering, or the sinning—those only real sufferers, on the other side? Simply because it has not yet in its experience apprehended the true Christian heart. Do not expect to help it much by mere declarations of its defects, or mere descriptions of a better action. Go deeper to effect a cure. Awaken the Christian feeling, and a thousand misconceptions—those clouds all around us, shall pass away before its glorious light. The true moralities can only be the fruits hanging upon the boughs of the tree of life. Doth not the text recur with a new significance? 'Repent'-in the spirit of the mind; repent-even to enter the kingdom.

The knowledge of external duty even, comes through this awakening of holier motives, in the deep process of a religious experience. And thence, it is almost too obvious to say, is derived the only possible strength for its performance. It is most impressive to me to read in the history of Jesus, that when the multitude sought to make him a king, he went into a mountain apart to pray. In those evening hours of holy

thought, glorious truths came out before his mind, as the clear stars crowded the sky. Feelings more divinely fervent, new draughts of life from the Eternal Fountain flowed into the deepest soul, before whose power temptations fled away. It is in the burning feelings enkindled by such experiences, that the iron resolves are fashioned, which all the attacks of man's temptations or his rage will assail in vain. What else has nurtured the brave soul of martyrdom everywhere? By these deep experiences holy truth gains a majesty before the heart, that man dares not disobey. It is clad in a beauty eclipsing all possible allurements of any enticing thought. The new Jerusalem of the redeemed life rises before the eve of faith, till men almost discern its pearly gates and its golden streets. And then it would be a light thing in comparison, to surrender present life, though gasped away in a crucifixion agony, rather than be disobedient to the heavenly vision. There is one origin of this redeeming energy. And the same experience that reveals the duty, girds those once weak in heart with an invincible power. No martyr stakes are laid upon you and me. But the eternal, unchanging law of renunciation those glorious examples of devotion illustrate, and Calvary expounds. Here comes the devotedness which grows pale at none of its commands; which only hears to obey, trusting all results to Him in whose hand alone they are.

Work down more deeply into the heart, implanting therein the seeds of life. Strengthen its principles, renew its love. Increase those mystical experiences, as some may term them. Shall another illustration be named of their transcendant importance, coming nearer to the individual heart? What is the sole cause of the daily failures you lament? Why do you go from holier meditations to be guilty of the same mean and criminal selfishness, even in honest forms of business?—to pollute your lips by the same insincerities in social life?—to yield to the same grossness of passion? Because the inmost heart has not been awed, aroused, charmed by the love of truth and holiness. Because there is no central, unconquerable determination to seek that kingdom as a paramount aim. The voice

has not yet been heard in the deep places of the soul, to leave all and follow. Not consciously, but actually, you are serving two masters. And what wonder, the result should be failure, dissatisfaction, a continual shame? You wish in all better hours to have your life become as a temple of holiness, noble before God and man. What, and how deeply laid, must the foundations be, resting upon the unchanging rock of eternal principles, if you would have it abide so firmly that neither wind nor storm nor floods may shake it by all their power!

Repent-in the heart-searching sense of the word on the lips of Jesus. That is the first great proclamation to be made to men. Deepen and continue this inward repentance, this renewal in the spirit of the mind. That is the fitting and constant exhortation. Here is a truth impressing many lessons at which we cannot even glance. Here is suggested, we apprehend, the true idea of that great doctrine in the Christian Church, which has sometimes awakened such fierceness of controversy—the doctrine that a man is justified by his faith. Every thing depends upon the deep thoughts, the inmost persussions, the cherished convictions and principles of the mind. All practice is tinged by their perversity, or corrupted by their defect, as the streams in every part of their course show the pollutions of the fountain; just as we have seen that all morality is imperfect, that no man can be moral in the Christian sense, until he dwell in the Christian thought. It is no mysterious, unintelligible statement, as many term it, but a glorious, the very simplest truth. It is only an affirmation of the necessity of the inward mighty impulse, the living soul, which, as we have said, compels us to do something. It means those burning convictions of truth, those deep, adoring affections, which send life throughout the system, as the heart sends its blood unto the fingers' end. Ah! what canst thou do without this deep, and ever-continued inward renewing? "Justified by faith." It is only an application to religion of the thought felt to be vital in respect to all things beside. Faith justifies in the service of holy freedom. It was the glowing conviction, the holy love of the principles of liberty. 17\* VOL. I.

which made men yield themselves as willing sacrifices to secure her dominion. From that inward faith came the energy to do glorious works of devotion. Thence was the might before which tyrannies perished, as the hosts of Assyria before the hand of the angel of God. "Justified by faith." We are not forgetting that obedience, obedience to the truths already seen, is the way to brighten faith—that the doing of the will is an ascension of the steps of the temple of heavenly truth and knowledge; and were we now discussing the process of strengthening these universal redeeming impulses, this would enter into our consideration, as a prominent topic of thought. But something must be seen, before we can begin to obev. Faith justifies, because it is the spring of holy deeds. And obedience aids, as it strengthens faith. A man who should fail to regard this as continually the prominent thought, would be as short-sighted, as one who should expect to see the glow of intelligence or the play of affection on the features of a being into whom no intelligent soul had entered, or as one supposing a world could be made or upheld without any creating or sustaining God.

Repent, to enter the kingdom. Not only is there much of imperfect obedience in the world in what are termed endeavors for the purification of the life. There is also much of wrong beginning, much attempting to build without establishing deeply and firmly in the first place the only true foundation. Men undertake sometimes to break grosser habits, and form better ones. They would patch the life where a rent is visible, forgetful first, in the earnestness, possibly in the agony of thought and prayer, to endeavor to enthrone a new unselfish motive, a single determination to follow truth in the heart, with a supremacy never more to be destroyed. They patch their lives, while the whole fabric is poor, however fair in appearance, through the need of this inward repentance. The true character is no such imperfect garb. The living man in Christ Jesus grows, as the body advances to its manhood. First, there must be the living principle, the spirit of life. And then, in its action, all the limbs and organs advance together, each in fit proportion, in its proper office, as the infant form expands into manly perfectness. Imperfect obediences there will be when man has made this consecration of the living, beating heart. But fail not in the endeavor to make that true beginning. Fail not, as you hope for redemption, to build upon the only sure foundation of a renewal in the spirit of the mind.

Our continual prayer should be like that the disciples uttered once, "Increase our faith." I see works enough to be done, works of charity, works of truth and love. Breathe into me the impulse to do something of what I see. Evil spirits are around in the world—are within—whom we have feebly endeavored to expel. But like those the disciples could not cast out, they will not go until the soul be strengthened by prayer and fasting. The vision of the beautiful world Christianity would form, of its fair relations of love, sometimes arises, a glorious view, dimly seen from afar. But where is the energy to act out these heavenly thoughts? Increase our faith. Break upon our view, blessed, redeeming convictions of truth! Enter the heart—deep, all-constraining affections a love of God, like that love in whose strength we almost idolize the beings at our side! Awe, delight the soul, by your sense of mighty obligations, by your rapturous hope, that we may have the faith which surely justifies! It is no mystery. We know by what process it may come. Listen to that thought you now can apprehend. Gaze upon the Father's countenance as it appears in this first motion of your love, with a longing to revere, to obey; and you are already ascending the ladder which leads into the holiest heaven. Listen, and the spirit of grace shall come, writing all holier truths upon the heart with a pen of light, that you may see and believe the more. Arise upon us, that faith in God, and his blessed truth, whose glorious result shall be the adoption of sons!

## NATURE'S GREAT HYMN OF PRAISE.

AFTER THE STYLE OF STERNHOLD AND HOPKINS.

THE merry streamlet onward glides
And warbles forth a song,
While whispering breezes passing by
The gladsome notes prolong.

The forests wave in majesty,
And with a deep-toned voice
Address the winds that play around,
And bid them to rejoice.

The little birds their lay of love With mellow voices sing, While sunny vales and leafy groves With blithesome carols ring.

Each glistening flower that nods its head You murmuring river by, Smiles, as it breathes a voiceless song Unto the beaming sky.

There is a strain of melody
In every opening day,
When dewy leaf and bursting bud
Catch the bright morning ray.

And soft at shady even-tide
Earth's thousand voices rise,
While angels tune their starry harps
In yonder sapphire skies.

How glad the tone when summer's sun Wreathes the gay world with flowers, And trees bend down with golden fruit, And birds are in the bowers;

And clear and low the chorus sounds
In winter's icy reign,
When rivers swell through crystal pipes
The mighty north-wind's strain.

The moon sends silent music down
As it gilds each earthly thing,
And always since creation's dawn
The stars together sing.

Should man remain in silence then,
While all beneath the skies
In chorus join? No! let us sing;
And while our voices rise,

Oh! let our lives, great God! breathe forth
A constant melody,
And every action be a tone
In the sweet hymn to Thee.

J. R., JR.

#### INSTRUCTION OF CHILDREN IN TRUTH.

DECEIT is not the result of any single propensity. Fear and hope, love and hatred, ambition, avarice, the whole host of the selfish passions, and even benevolence and piety, tempt men to deceive. "A pious fraud," "a well-meant deception," are expressions in familiar use. Falsehoods are of every degree. Few men refrain from the more venial ones. The merchant in his bargains, the lawyer in his arguments, the politician in the warfare of parties, the gentleman and the lady in the intercourse of polished society, are continually lapsing from strict truth. Hardly a common visit of ceremony or friendship is made without the expression of unreal pleasure or regret. It may be said, that in all these cases the meaning of the language or the manners is so well understood, that no one is deceived. We admit that the amount of deception is not great, but if there were none intended or effected, the language or manner would be unmeaning and silly. The well-understood difference between real and ostensible motives is a good illustration of the amount of deception continually practised. A man would be considered childishly simple, if he were not habitually attentive to distinguish real motives from ostensible ones.

Unbroken adherence to truth would be much easier, if the temptations to violate it proceeded only from the selfish feelings. The great difficulty is in resisting those temptations to deceive which spring from the amiable and benevolent feelings. We are too apt to color disagreeable truths. When men are obliged to censure, they often try to moderate the harshness of a rebuke by professing more respect for the judgment or virtue of the person censured than they really feel. And the peacemaker is sometimes tempted to depart from strict truth in his attempts to explain away the insult or injury which led to a quarrel. Sometimes, too, the benevolent and the selfish feelings combine to tempt us to deceive. If, for instance, one has hurt the feelings of a friend by an unguarded word or

act, and is anxiously seeking for means to heal the wound, he is very apt in his apology to give an undue coloring to the motives which actuated him.

The difficulty of the teacher's task is increased by the fact that there may be passive deception, as well as active. There is a proverb, that "silence gives consent." If such silent consent tends to confirm men in wrong impressions, the silence is deceit; unless it be demanded by some prior obligation, such, for instance, as fidelity to a trust reposed in us.

To make children habitually observant of the truth, we must correct all their known violations of it, and labor continually to impress them with its importance in the eyes of God and man. We should strive to give them self-control, to enable them to bring under subjection their indolence, vanity, ambition, timidity, covetousness, or such other strong feelings as may tempt them to swerve from integrity. Above all, we should be upright ourselves. No lesson can equal a good example. is obvious that this work must be mainly performed by those with whom the children pass the most of their time. The Sunday School teacher's contribution to the work must consist chiefly of efforts to strengthen the religious principle of his pupils. His intercourse with them is not such as to afford him many opportunities of correcting particular instances of falsehood, or of giving those repeated admonitions which are necessary to bring the ruling passion under subjection. As far as he understands the characters of his pupils, and has opportunities to influence them, of course he should endeavor to give them a right bias. Whatever he can do to correct bad tendencies, will favor the formation of habits of truth by diminishing the temptations to falsify. And he may often find occasions to illustrate the beauty of truth, and the deformity of falsehood, by means of stories, true or fictitious. He may show how hateful falsehood is to Him who is of "purer eyes than to behold evil," how it destroys esteem, confidence, love and selfrespect, and how injurious it is to moral power and progress, to happiness here and the hope of happiness hereafter.

### WOMAN'S DUTIES.

A GREAT deal has been written and spoken of woman's sphere of action; of her quiet ministry to the affections, of her patience and care by the bed of sickness, of her watchfulness over tender infancy, of her power of cheering and consoling. All these have been talked about and extolled, and her peculiar work in life so dignified and so lauded that it seems as if she really must be the most favored of beings; as if her daily duties must be regarded as the most heavenly. And so they are, if the hidden impulse that should prompt them, and often does prompt them, is considered. What more beautiful than the manifestation of pure love? What more to be desired than the power of alleviating pain, or of guarding helplessness? What more poetical than the self-sacrificing sympathy that is to be found untired.

"Watching the stars out by the couch of pain, With a pale cheek, and yet a brow upturn'd And a true heart of hope, though hope be vain"?

When the deep springs of her actions are contemplated, her sphere does reveal itself full of high poetry and spirituality. But in the actual performance of those tasks, in the labor that must be spent when the watching and comforting and cheering are really *done*, it may be doubted whether there are many, unless they have taught themselves a profound discipline of their natures, who perform them without the feeling that they are tame and void of interest.

There must be much meditation and much struggle before these things can be seen as they ought to be. The affection may be very spiritual, and yet the toil it requires in its development exceedingly prosaic. The little engrossing details that constitute the calling of a woman who truly exerts herself for others, the brewing and baking, the cleansing and brightening, the making "auld claes look amaist as weel as new," the listening to the cries of a hungry and weary family, over all of which she must, in ordinary circumstances and in most instan-

ces at least, preside, and continually preside,—these have to the common observer an extremely common-place aspect. Woman herself, lovingly as she may go through those offices, must often be oppressed by their monotony. Would that the sense of the difficulty and the responsibility might press more heavily still upon some of us. There are too many, absorbed in the round of the outward acts, who grow into mere house-keepers, notable devotees of a petty every-day order, losing all the freshness and romance of their younger hearts, degenerating into dull task-doers.

And then there are some who affect a scorn for these humble duties of a woman; who look for spirituality and buoyancy by living out of these solicitudes of woman's life; who profess themselves to be above them, too delicate, too sensitive for such drudgery. They do not seek to make their sphere really spiritual and holy, by doing each work, however irksome, in a spirit of meekness and endurance; but stand aloof from the proper lot their Maker has assigned to them, with the poor reasoning that they were not made for such commonplaces. It is but the selfish excuse of indolence and vanity. There is in the sphere of every woman enough capability of greatness to elevate her character, and make her holier as she improves each opportunity. Let her not esteem the regularity of her household avocations as the noblest thing she has to attain to, but see in each duty, performed in the spirit of love and with a desire for the happiness and comfort of those around her, a hallowed means of usefulness, and thank the Heavenly Father that such a means has been given her. So shall her life be in truth spiritualized. So shall that, which to the superficial looker-on wears the form of a mechanical effort, be an instrument of exaltation, and an evidence of deep, disinterested, Christian principle,—her heart assuring her she will be seen and understood by Him who sees all things. So shall her being be filled with genuine beauty and poetry, and she herself,

---- "A spirit still and bright With something of an angel's light."

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## INTELLIGENCE.

ORDINATION AT SHARON, MASS.—On Wednesday, May 8, 1844, Mr. Samuel Pettes, Jr., recently of the Cambridge Divinity School, was ordained as minister of the First Congregational Society in Sharon. The Introductory Prayer was offered by Rev. Mr. Merrick of Walpole; Selections from the Scriptures, by Rev. Mr. Robinson of Medfield; Sermon, by Rev. Mr. Lothrop of Boston; Prayer of Ordination, by Rev. Mr. Huntoon, of Canton; Charge, by Rev. Mr. Robbins of Boston; Right Hand of Fellowship, by Rev. Mr. Smith of Boston; Address to the People, by Rev. Mr. Hall of Providence, R. I.; Concluding Prayer, by Rev. Mr. White of West Dedham; Benediction, by the Pastor.

The preacher took his text from Luke xxiv. 21: "But we trusted that it should have been he which should have redeemed Israel." The object of the discourse was to exhibit the true power of Christianity over human affairs and human affections, when it is allowed to put forth its legitimate energy. It liberalizes men's thoughts and opinions. It makes all mankind a brotherhood, thus placing them in a position to fulfil, out of their hearts, every mutual and fraternal obligation, to recognize each other's rights, and to labor for each other's well-being and salvation.

ORDINATION AT SOUTH BOSTON, MASS.—Mr. George W. Lippitt, of Providence, R. I., was ordained to the ministry of the Hawes Place Congregational Society at South Boston, on Thursday, May 9, 1844. The following was the order of services:—Introductory Prayer, by Rev. Mr. Osgood of Providence, R. I.; Selections from the Scriptures, by Rev. Mr. Huntington of Boston; Sermon, by Rev. Mr. Hall of Providence, R. I.; Prayer of Ordination, by Rev. Mr. Robbins of Boston; Charge, by Rev. Dr. Francis of Harvard University; Right Hand of Fellowship, by Rev. Mr. Ellis of Northampton; Address to the Society, by Rev. Mr. Barrett of Boston; Concluding Prayer, by Rev. Mr. Coolidge of Boston; Benediction, by the Pastor.

The discourse was upon the text, 1 Timothy, iv. 16: "Take heed unto thyself and unto the doctrine." The particular idea that the preacher would develope was the importance of definite conceptions

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of religious truth, clear doctrinal opinions. Vagueness of thought is one of the darkest dangers of the time. Superficial views cannot be safe, upon the highest and most pressing concern of the human soul. An immense advantage would be gained, if men could only come to know thoroughly and distinctly what they believe. This idea was carried out and illustrated by historical references and specific instances, and it was applied to several of the leading points now at issue between Liberal Christians and other denominations.

FAIRS AT ROXBURY AND DORCHESTER.—The ladies of Roxbury, celebrated May morning, by a Fair and Breakfast, the proceeds of which have been devoted to missionary purposes. The display of flowers was beautiful, and the whole scene exceedingly animated. A multitude of persons were present from the city and vicinity. The avails amounted to over two thousand dollars, and have been distributed in various directions. We learn that the Society under Rev Mr. Hall's pastoral charge in Dorchester, have held a similar fête among themselves, which was also successful.

Anniversaries for 1844.—The week devoted to the anniversary observances of Religious and Benevolent Societies in our Commonwealth has passed, with even more than ordinary spirit and interest, and, we trust, has left permanent results of good. A very large concourse of persons, both clerical and lay, women and men, has thronged the city. It would be painful, indeed, to believe that those who have thus come and gone, as well as those who remain, have not received many quickening impulses and derived fresh power to their faith. It cannot be so. All who have shared in these proceedings must have felt deeply the conviction that the cause of Christian righteousness had been strengthened. Believers and disciples will be ready, after this communion with one another, and with the spirit of that Master from whose name all the works of humanity and philanthropy, take their sanction and their authority, to make new sacrifices for the truth; to toil for it with more devoted diligence; to plead for it with redoubled earnestness and heartiness. Among our own body, we cannot help observing that increased zeal has manifested itself,-a deeper regard for the solemnities of worship, and for the

wider diffusion of our pure, simple, comprehensive and sublime principles. Subjects usually pronounced exciting and perplexing have been discussed among us with the utmost freedom and frankness, and yet with a harmony of feeling, a mutual forbearance and brotherly affection, as singular as it is beautiful. We must affirm that our confidence in the good temper and Christian fellowship of our brethren, high as it was before, has been augmented in tenfold measure. God's blessing go with them to their homes, and attend them in all the spheres of their holy labor!—We are obliged to abridge our notices of the several meetings more than we could have wished, lest our readers should think we had extended this department beyond the proper limits.

Massachusetts Bible Society.—This body assembled for the transaction of business in the vestry of the Winter Street Church, on Monday afternoon, May 27. Rev. Dr. Pierce of Brookline was reelected President, and Rev. Dr. Codman of Dorchester was chosen Vice President, in the place of Rev. Dr. Ware. Rev. Dr. Parkman of Boston was reappointed Corresponding Secretary. Rev. Mr. Blagden resigning the office of Recording Secretary, the vacancy was supplied by the election of Rev. William M. Rogers of Boston. Another vacancy in the Board of Trustees was filled with the name of Rev. Dr. Frothingham of Boston. Votes of thanks were passed to the officers who retired. At the public meeting, held at four o'clock in the church, addresses were made by Rev Mr. Choules of Roxbury, Rev. Mr. Waterston of Boston, Rcv. Mr. Butler of Boston, and Rev. Dr Vermilye of New York The Reports showed a favorable condition of the affairs and prospects of the Society.

AMERICAN PEACE SOCIETY.—The annual public meeting was held at the Central Church in Winter Street, on Monday evening. After prayer by Rev. William M. Rogers, the Report of the Directors was read by Rev. George C. Beckwith, Corresponding Secretary. An Address was delivered by Walter Channing, M. D. At the business meeting, Samuel E. Coues, Esq. was chosen President for the ensuing year; twenty-two Vice Presidents were elected, twenty-four Directors, and a large Executive Committee. Joshua P. Blanchard, Esq. was appointed General Agent and Treasurer, Rev. George C. Beckwith, Corresponding Secretary, James L. Baker, Recording Secretary. The receipts for the past year were stated to be \$2497.

PRISON DISCIPLINE SOCIETY.—The nineteenth anniversary of this Association was celebrated on Tuesday morning, May 28, in the Park Street meeting-house. Rev. President Wayland presided. After prayer by Rev. Mr. Eddy of Newark, N. J., the Treasurer's Report was presented. The Secretary, Rev. Louis Dwight, then read portions of the Annual Report, in which the present condition of Lunatic Asylums, of County Prisons, and of Penitentiaries in our own country was described, and other topics connected with the object of the Society were noticed. Addresses were made by Samuel Greele, Esq., and Rev. R. C. Waterston, of Boston, Rev. F. W. Holland of Rochester, N. Y., Hon. Horace Mann, and Rev. William Jenks, D. D. of Boston. The condition of the Leverett Street Jail in this city was brought under remark, and a Committee was appointed to memorialize the city government on the subject.

THE COLLATION .- This most agreeable annual gathering was held on Tuesday, at 2 o'clock, P. M., in the large hall over the depot, opposite the United States Hotel. Nearly eight hundred and fifty persons, perfectly interested and happy, took their seats at the beautifully arranged and bountifully loaded tables. A blessing was invoked by Rev. Mr. Putnam of Roxbury, and after the feast had been partaken of, thanks were returned by Rev. Mr. Robbins of Boston. Hon. Jonathan Chapman, the President, then rose and greeted the assembly with a cordial welcome. He tendered to the clergy, on the part of the laity whose guests they were, assurances of confidence, interest, and friendly regard. He congratulated all present on the strength and purity of their position in doctrine and faith. He made appropriate and felicitous reference to the presence of woman in the scene, and concluded by expressing a warm sympathy for those whose field of labor was so distant from us that they were withheld from our festivities. The Chairman was followed by Rev. Mr. Taylor, of the Bethel in Boston, who recalled an instance of striking liberality in a Jew he had met with on his travels, at Jerusalem, and wished that an equally broad and charitable spirit might prevail in New England. He touched on many points, all bearing upon the superiority of Christian sympathy to any denominational tenet. Rev. Mr. Holland, of Rochester, N. Y., announced himself as a messenger from the outposts, and bore testimony to the value of our co-operation with the more distant parishes. Rev. Mr. Whitman of Portland, and Rev. Mr. Thomas, expressed their sense of the importance of such manifestations of the spirit of brotherhood as this, and regarded it as a beautiful emblem of the concord and love of the spiritual world. Hon. John C. Park of Boston, reminded the clerical brethren of the great necessity, that they should speak from their hearts, and without elaborate preparation. Rev. Mr. Waterston of Boston, read a passage from a letter received by him from Quincy, Ill., containing an intimation, that at that moment a little company of our brethren might be met on the banks of the Mississippi, with a purpose precisely like our own. Hon. S. C. Phillips of Salem, adverted to the many combined associations that made this festival one of deep and real significance. Rev. Mr. Cordner of Montreal, avowed his gratitude to the denomination, and his conviction of the adaptedness of our views to evangelize the world. Rev. Mr. Briggs of Plymouth, thought that occasions such as this bore a peculiar meaning and worth, because they replenish those inward fountains of feeling and affection, from which all particular acts of fellowship proceed. Rev. Prof. Brooks of Boston, declared himself to have been entrusted with a message from our brethren, the Republicans and Liberal Christians of Switzerland, and acquitted himself of it accordingly, by giving the ministers of America the love of their Swiss friends. Rev. Mr. Bulfinch presented an appeal in behalf of the Society he had been obliged, on account of the state of his health, to leave at Washington. Rev. Mr. Gannett of Boston, spoke with full satisfaction of the fervor and depth of sentiment he had seen exhibited, and offered a brief tribute of remembrance to those who had departed from us, and entered on their immortality, during the last year. Rev. Mr. Merrick of Walpole, proposed a vote of thanks, on the part of the guests, to the laymen of Boston, for their entertainment; which was seconded and supported by Dr. Parkman of Boston. A committee was appointed to make similar arrangements for the next year, and the company separated full of the spirit of the scene.

AMERICAN UNITARIAN ASSOCIATION .- The minoteenth anniversary of this Association occurred on Tuesday evening. The meeting for business was held in the Berry Street Vestry, when the Treasurer's Report was read, and the officers for the year were chosen. The amount alike of receipts, and of expenditures, rather exceeded \$10,000. Rev. Dr. Nichols having declined a re-election, Hon. Joseph Story was chosen President; Rev. Charles Briggs, General Secretary; Rev. Samuel K. Lothrop, Assistant Secretary; Mr. Henry P. Fairbanks. Treasurer; Rev. Artemus B. Muzzey, Rev. George E. Ellis, Rev. 18\*

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Nathaniel Hall, Directors. The public meeting was held in the Federal Street meeting-house, Judge Story in the chair. Prayer having been offered by Rev Mr, Hall, of Providence, R. I., the President made some remarks upon the favorable circumstances which mark the present period in the history of the Association, and upon the great Protestant principles of the right of private judgment and the sufficiency of the Scriptures as a religious guide. The nineteenth Annual Report was then read by the General Secretary, presenting an account of the operations of the last year-especially adverting to the increase of members, the circulation of tracts, and the employment of missionaries, noticing the condition of our churches generally, and alluding to the bereavements under which we have been called to mourn. Rev. Mr. Lothrop then, in behalf of the Executive Committee, offered the following resolutions, which he proposed to make the basis of the evening's discussions:

"Resolved, That the agitations and strifes which divide and subdivide the various religious sects, that maintain an extra-Scriptural authority in matters of faith, whether said authority be supposed to reside in human creeds or in hierarchies, and the evil consequences resulting therefrom, exalt and assure those great Protestant principles, by which Luther was justified and through which he triumplied, which Robinson commended to the fathers of New England, to which we claim to be faithful, but from which all these sects seem in our judgment more or less widely to depart.

"Resolved, That in our recent Missionary efforts we recognize the practical operation of Gospel principles and affections, and that in the success of these efforts, we find encouragement to renewed exertions to fulfil our part in the execution of that great command of our Lord and Savior Jesus Christ; which permits us not to cease from our labors to diffuse the Gospel till it is preached to every creature; and upon

these exertions we devoutly supplicate the Divine blessing.

"Resolved, That we are gratified to learn, that notwithstanding intolerance and injustice have subjected our brethren in Great Britain and Ireland to severe trials, in which we sincerely sympathize, Unitarian sentiments are yet making gradual, healthful, and steady progress in those countries, as also in France and Helland, and in Switzerland; and that we regard this fact as uniting with much other evidence to prove, that all the obstacles resulting from religious prejudices, from ecclesiastical and political power, though they may retard, cannot wholly prevent the growing prevalence of those pure and simple Gospel truths which we hold—truths which we may hope, through the influence of a liberal, intellectual and Christian culture, to see more generally diffused.

"Resolved, That we bow submissive to those appointments of an all-wise Providence, whereby an unusual number of our clergy, highly honored and beloved, have been removed during the past year, from the scene of their earthly labors, to their heavenly reward; and while we tenderly sympathize with their bereaved families and flocks, we cherish their memories as a rich legacy of holy influence-incentives

to gratitude and fidelity."

Remarks were offered upon the first of these resolutions by Rev. Caleb Stetson of Medford, Rev. James W. Thompson of Salem, Rev. Jason Whitman of Portland, Me., and Rev. Samuel D. Robbins of Chelsea. Hon. Stephen Fairbanks of Boston, as Treasurer of the Committee on Missions, appointed at a special meeting of Unitarians some time before the last anniversary of the Association, made a statement at the close of their first financial year, from which it appeared that the amount received had, a little exceeded the sum of \$10,000which it was determined to raise by an annual subscription. Remarks were offered under the second resolution by Rev. James F. Clarke of Boston, and Dr. Saltmarsh, of Hartford, Conn., who presented the case of the Unitarian Society just formed in that city. Under the third resolution Rev. Charles Brooks of Boston gave a very interesting narrative of the state of Protestantism in France. The fourth resolution, on the suggestion of Rev. Dr. Parkman, was passed in silence; the three others were adopted in the usual manner. The Doxology was then sung, and the Association adjourned at half past ten o'clock. The attendance on this anniversary was larger than we remember to have before seen, the church being crowded.

An adjourned meeting of the Association was held at the Berry Street Vestry, on Wednesday afternoon, May 29, to consider a resolution offered by Rev. Samuel May of Leicester on the subject of Southern Slavery. In the absence of the President, Hon Stephen Fairbanks was called to the chair. An animated discussion arose, which, at 5 o'clock, the hour for the meeting of the Convention of Congregational Ministers, resulted in an adjournment to the next afternoon. On Thursday the Association met at 3 o'clock, P. M. in the room of the Mechanic Apprentices' Library in Phillips Place, and renewed the consideration of various propositions relating to Slavery. The discussion was interrupted by the approach of the hour appointed for the religious services of the evening; and the meeting was adjourned till 9 o'clock on Friday. On Friday the Association met at the same place. and spent the whole morning in discussion growing out of a series of resolutions founded on the case of the Savannah church, and proposed as a substitute for Mr. May's resolution by Hon. Stephen C. Phillips of Salem. The discussion often became warm, but never exceeded the bounds of decorum and courtesy. Some gentlemen advocated the passage of the resolutions in the form in which they were presented, others proposed amendments or additional resolutions, and others contended against any action upon the subject by the Association. At half past two the meeting adjourned till half past three, when the discussion was resumed, and continued till nine in the evening, when Mr. Phillips's resolutions were adopted by a vote of forty to fifteen.

The length of the resolutions prevents our copying them. Prayer was offered by Rev. Dr. Parkman of Boston, and the Association adjourned to its next annual meeting.

BERRY STEET CONFERENCE.—The Ministerial Conference met in the room under the Swedenborgian Chapel in Phillips Place, on Wednesday, May 29, at 8 A. M. Prayer having been offered by Rev. Mr. Bailey of Medway, Rev. Mr. Robinson of Medfield delivered the opening Address. His subject was "The Defects of Unitarian Preaching." After observing that the present is a very fit time for such a discussion, inasmuch as our position as a denomination is now established and acknowledged, Mr. Robinson adverted to the frequent charge, that our sermons are cold, inefficacious, wanting the power of the affections. The accusation is partly false and partly true. So far as it is true, it is to be remedied by deepening the emotion, and then being perfectly truthful in its expression, -not by attempts at an artificial excitement, not by putting on the cast-off garments of Orthodoxy. There are worse faults in preaching than dulness. Again, our preaching is said to be too literary, too intellectual, too ambitious. We should indeed be more direct, more natural, having more of the simplicity of the teaching of Christ; and this by no sacrifice of dignity, of thought, of ideas. The preacher's object is to be, not the applause of himself, but the conversion of souls. Once more, besides being too abstract through its intellectual tendency, the pulpit does not propose a sufficiently distinct aim to itself. That purpose should be to quicken the moral sensibilities, by a searching appeal to the conscience, discriminating, vivid, pungent, cogent. Let us have, above all, a living, earnest faith, ourselves .- The Conference was then organized by the choice of Rev. Dr. Thompson of Barre, as Moderator; Rev. Mr. Huntington of Boston, as Secretary; and Rev. Messrs. Young of Boston, Ellis of Charlestown, and Robbins of Boston as the Executive Committee. The following question was proposed for discussion:-"What means shall the preacher use to make the word of God living and burning in his own heart, and in the hearts of his people?" Rev. Mr. Robbins of Chelsea, Rev. Mr. Thomas, Rev. Mr. Morison of New Bedford, Rev. Mr. Sanger of Dover, Rev. Mr. Palfrey of Barnstable, Rev. Mr. Whitman of Portland, Me., Rev. Mr. Osgood of Providence, R. I., Rev. Mr. Clarke of Boston, Rev. Mr. Russell of Hingham, Rev. Mr. Bailey of Medway, Rev. Mr. Cordner of Montreal, and Rev. Mr. Nightingale of Athol, offered remarks. A proposition was then made

to take up for consideration the subject of the condition of our parishes in New England. This was waived, however, in order that something might be said in relation to the answer to be returned to the Letter from Unitarian Ministers in Great Britain, on Slavery. The Conference resolved itself into a Convention for this purpose, and after some conversation that Convention was dissolved.

An adjourned meeting of the Conference was held on Thursday, at 9 o'clock, when the relation of the Unitarian denomination to other denominations was considered at some length, and remarks were made by several gentlemen. Of these, however, we have not space to present a more particular account.

SUNDAY SCHOOL SOCIETY.-The sixteenth anniversary of this institution was celebrated in the Federal Street meeting-house on Wednesday evening. The President of the Society, Hon. Stephen C. Phillips, presided. The house was thronged, and the singing of several appropriate hymns, by the children arranged in the front seats of the three galleries, added much to the pleasure of the occasion. Prayer was offered by Rev. Dr. Kendall of Plymouth. Extracts from the Annual Report were read by the Corresponding Secretary, Rev. R. C. Waterston, but on account of its length extracts only were given, and these were taken principally from those parts of the correspondence with superintendents of schools here, and with friends in England, which were incorporated into the Report. Some remarks were made by the President, in which he alluded particularly to the interest of Jesus in children, and noticed the death, within the last year, of two of the Vice Presidents, Rev. Henry Ware jr., D. D., and Rev. J. P. B. Storer. Addresses were made by Rev. Mr. Fosdick of Sterling-on the sufficiency of the Bible; by Rev. Mr. Osgood of Providence, R. I .on the relation of children to the Church; by Rev. Mr. Holland of Rochester, N. Y .- on the importance of an affectionate intercourse between teachers and children; by Rev. Mr. Harrington of Providence. R. I.—on the importance of personal exhibition of the Christian graces : and by Rev. Mr. Cordner of Montreal, Canada-on Sunday School instruction in Ireland, and on the excellence of the Sunday School teacher's mission; Rev. Mr. Waterston following Mr. Cordner with a few words in reference to the attempt of the Montreal Society to erect a house of worship. The meeting then separated—at 10 o'clock while the children sang their "good night" hymn.

Convention of Congregational clergy met as usual, on Wednesday afternoon, at 5 o'clock. The regular business of the Convention, in the appointment of Committees and the hearing of Reports, was transacted. Rev. Nehemiah Adams of Boston was re-elected Scribe, and Rev. Samuel K. Lothrop of Boston, Treasurer. Some discussion arose upon an inquiry of one of the members, whether ministers who had been ordained, but who were now in the charge of churches over which they had not been installed, were entitled to vote as members of the Convention; a committee was appointed to report next year upon the meaning of the rule of the Convention on this subject. The Convention then proceeded to the choice of a Second Preacher for the next year, and upon the first ballot Rev. Alvan Lamson, D. D., of Dedham, receiving 66 out of 118 votes, was chosen.

On Thursday at 11 o'clock the annual Convention Sermon was preached in the Brattle Street church, by Rev. Daniel Dana, D. D. of Newburyport—on the necessity of holiness to the Christian minister. The collection did not exceed \$70, the audience being smaller than usual, probably in consequence of the great Temperance celebration at the same time.

TEMPERANCE MASS MEETING.—An immense number of people assembled in this city on Thursday of the anniversary week, May 30, to express their interest in the cause of Temperance. Thousands came from the country, and many from a great distance. Processions with banners and badges were passing through the streets the whole day, and military companies were in attendance to give their countenance and sympathy,-not to afford protection from disorder, for none was witnessed or expected. Every thing proceeded harmoniously and ended pleasantly. A procession of great length traversed the principal streets in their way to the Common, where the meeting was organized. Governor Briggs presided, and resolutions respecting Temperance were adopted. The many Temperance Societies, and the companies of children belonging to the "Cold Water Army," gave to the scene an aspect of variety, with a character of unity, which made it highly attractive. In the evening addresses were made at the Tremont Temple to a vast crowd of hearers. The weather was propitious, and the whole town seemed to give the response of a hearty sympathy to the occasion. Many of the places of business were closed. We were reminded of the old Election day, but without its confusion and sin.

CONFERENCE AND PRAYER MEETING.—A meeting for religious conference, with singing and prayer, was held on Thursday morning, at Ritchie Hall, which was filled to overflowing. It commenced at half past seven o'clock, and continued for three hours or more. Remarks were made by a large number of clergymen and laymen, and were all of an earnest, affectionate character, such as the occasion demanded and inspired. Before separation it was resolved to hold a similar meeting on both Wednesday and Thursday morning of anniversary week the next year, and a committee was appointed to procure a more commodious apartment.

ADMINISTRATION OF THE LORD'S SUPPER.—On Thursday evening, the Lord's Supper was administered in the Federal Street meeting-house, to a large body of communicants, who filled the floor of the house, while the galleries were occupied by those who did not partake of the ordinance. Previously to the administration of the rite, a Sermon was preached by Rev. Edward B. Hall of Providence, R. I., from 1 Timothy, iv. 15: "Meditate upon these things." At the table an address was made and prayer offered, before the distribution of the bread, by Rev. Dr. Francis of Cambridge; and before the distribution of the wine, by Rev Mr. Bulfinch, late of Washington, D. C. The services were closed at 10 o'clock, and all must have felt that it was good to be there.

"ORTHODOX" ANNIVERSARIES.—The various associations connected with the Trinitarian Congregationalist and Baptist denominations which celebrate their anniversaries in this city in the last week of May, met this year as usual. The accounts of the meetings which we have seen do not present any thing particularly worthy of notice. The Christian Watchman (Baptist) remarks: "As to the meetings of the Societies connected with our own denomination, we must confess that we have seen less in them to encourage or to commend, than on any anniversary occasion for several preceding years." The meetings held in the Park Street meeting-house appear to have given more satisfaction. The most brilliant performance of the week, we judge, was the annual sermon before the Pastoral Association by Professor Park of Andover. He treated of "some of the peculiar duties incumbent on the clergy of New England," and brought the resources of his large scholarship and wide observation to bear especially upon

the follies of hierarchical pretension. We observe that the system of colportage, or distribution of religious tracts and books by lay agents, has been adopted to a considerable extent in this country. The American Tract Society supports fortyfour colporteurs at the West, and has "commissioned" others for New England. We are rather surprised to remark how few laymen took an active part in ithe anniversaries which we are now noticing. The addresses were made almost wholly by clergymen.

WARREN STREET CHAPEL.—The seventh annual Report of this institution, prepared by Rev. C. F. Barnard, is one of the most satisfactory documents of the kind we ever read; clear and full in its statements, without undue length or any exaggeration. It presents a highly favorable view of the various methods taken by the minister and other friends of the Chapel for the extension of its benefits, and leaves no doubt upon the reader's mind, that it is accomplishing much good. We wish it continued success.

SEAMAN'S AID SOCIETY.—We have received the Annual Report of this most philanthropic association, and rejoice at all that is cheerful and encouraging in its prospects. Our readers need no proofs of its usefulness and claims for support. A delightful Levee was attended by about five hundred ladies and gentlemen, on the evening of March 27, at the Saloon of the Tremont Temple, of which the proceeds are to be devoted to repairing and improving the Bethel. Rev. E. T. Taylor, who has returned within the year from his travels, with his valuable health improved, made a spirited address, and was followed by other gentlemen of different denominations.

<sup>\*.\*</sup> Our readers, we cannot doubt, will readily excuse the late appearance of the present number. The fact that the anniversaries, which we have desired to notice immediately, occurred in the last week of May, has delayed our preparation.

# MONTHLY RELIGIOUS MAGAZINE.

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## THE PRESIDENTIAL ELECTION.

THE people of the United States are on the eve of that quadrennial decision of the question, who shall be their chief magistrate for the next term of official service, which promises to become at each period of its recurrence the occasion of a more lavish expenditure of feeling and effort. With this question, so far as it relates to individual candidates for office, the religious journalist may be slow to intermeddle. He takes a ground of observation above personal claims and party preferences, whence he can look upon the duty of the people in relation to their exercise of the elective franchise on an occasion which from its very nature involves so much peril to character. The momentous question in his view is not who shall be the next President; but how shall the people conduct themselves, previously and at the time of the choice. Will men of all parties adopt such measures and manifest such a spirit, and such only, as shall mark them to be Christians: or will they forget their Christianity in their politics? This is the question which in importance exceeds all others connected with the subject, as much as an inquiry into the laws which regulate the motions of the heavenly bodies surpasses in interest an attempt to ascertain their relative places at any particular time.

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There are those who consider politics unworthy of the They hold it to be his duty to leave the Christian's attention. things of this world to the men of this world. We do not agree While we live in this world, we must bear a part with them. in taking care of this world's affairs. Neither is it true that politics are beneath the attention of one who has imbibed the spirit of Christ. The word expresses one of the great interests It is the mere rant of fanaticism to declaim of humanity. against a man's taking a part in the political movements of the He ought to do so. Here is room for the exercise of the loftiest powers and the noblest feelings. In this country every citizen should inform himself in regard to public measures, and be prepared to express an opinion, an honest and intelligent opinion, upon such measures; and at the proper time he should express it. Indifference to the privileges of citizenship in a free land is an offence, not against liberty alone, but against Christianity, which teaches us to be mindful of all our blessings and faithful to all our obligations.

It is said indeed, that politics call forth so much passion and minister so much corruption to the public mind, that every good man will be anxious to keep himself free from their contagion. How slow some persons are in distinguishing between the abuse and the use of a thing-between incidental consequences and essential character! Need politics deprave the public Must passion occupy the seat of calm and solemn The more this high interest is abused or misunderstood, the more need is there that wise and good men should come forward to rescue it from the hands of the indiscreet or the unprincipled. If it were true that natural science was cultivated chiefly by men of a skeptical turn of mind, and was used by them to weaken the faith of the community in spiritual truth, would this be a reason why those who believe in the reality of spiritual things should avoid or decry scientific pursuits? Undoubtedly there is a large mixture of corrupt purpose in all political agitation, and measures are adopted to gain success which a conscientious man must abhor. what then? Shall conscientious men therefore leave this great

department of social influence to those who have no conscience? They need not enter the foul ways, nor touch the dirty work which they can behold only with disgust. Let those who love pollution feed their lean souls upon its offal. Let the dead bury their dead. There is honorable work to be done, and high ends may be secured through methods of which no one need be ashamed. If others have prostituted their liberty and their power in the service of sin, it becomes men of principle, of faith, of philanthropy and piety, to see to it, that a better example be set in the land.

It is not because religion would deny to politics a share in the regard of her servants, that she speaks upon this subject; but because she would teach them to act here, as every where else, from high and sacred principles. She should speak; for is she not the guardian of all human interests—is it not her office to watch over all the relations of society? Religion must speak upon every thing which concerns man. And when should she speak, if not as temptations approach, whose character the people are still cool enough to consider? When, if not on the eve of a fierce excitement, but before the feelings have become so interested, or the din of conflict risen so high, that the voice of remonstrance would be either unheard or unheeded? Now let religion speak to the people of this country in regard to their conduct in the scenes upon which they are entering.

And what does she say? We may include the sum of her instruction within two remarks, to which we must confine ourselves.

First, it is the language alike of her entreaty and her command, that no one become so engrossed by political matters, as to lose sight of yet more important, and far more important relations than those which arise out of the fact of citizenship. Let no one suffer his *chief* attention to be given to the political arrangements or prospects in which he is interested. Always must man remember, that he holds connexions with an invisible Being which deserve his principal regard. It may seem as if it were needless to bring this remark before Christian people,

who may be expected to feel its importance without any suggestion from abroad. Alas! there is no one truth among those that are admitted by common consent, which is so generally disregarded. The great danger in times of political excitement, the danger which stands foremost and involves the widest consequences, is, that men will think more of political affairs than of any thing else. It belongs to all excitement of mind to bestow undue importance upon whatever has been its occasion. And when this excitement is increased by sympathy, and is industriously propagated through the land, it is sure to absorb the energies of the soul. This effect is witnessed in a more than usual degree in those who belong to political parties, both from the magnitude of the interests which are, or are supposed to be involved, and from the appeals to all that is inflammable in the human constitution, which the press is continually sending forth. How frequent, and how painful is the sight,-of men, intelligent and good men, who can talk, and who seem to think, about nothing but politics. The evil is immense. It subverts the true order of things in the mindmakes that which should be secondary principal, and causes that which should be first in our regards to be almost forgotten, infuses a taint of earthliness into all the mental exercises, and fills the heart with the sentiment, if not the passion of the world. What mournful examples have we beheld of a whole community ravaged by political excitement, till the finer sensibilities and the higher aspirations were alike destroyed. There is nothing which should be more anxiously watched than one of these wide-spread excitements. They inflict serious injury upon the religious character of thousands. They exclude thoughts of God and heaven from the over-crowded mind. They do more to lower the tone of spiritual feeling than can be done by all the pulpits in the land to raise it. The whole people feel the disastrous influence that follows when any other subject than religion engrosses the regards of all classes.

But even if this general effect were not realized, the damage to individual character would in numberless instances be such

as no Christian could contemplate without grief; and such damage is experienced. Men who at other times pay a cordial respect to Christian institutions, now neglect them. Those who in ordinary seasons express an interest in personal religion and in the moral improvement of society, now appear to regard these as of inferior moment to the question-how shall the election turn? We well remember the pain with which, not many years ago, when passing a Sunday in the country, we found that sober, and as we verily believe, religious men, on their way home from church, instead of returning quietly to their families, would stop to compare the latest intelligence respecting the votes of a neighboring State. So soon were the associations of the sanctuary unlinked from the mind; so clearly was it proved that the anxieties of the world must have been carried into the house of prayer. These are but illustrations of the evil which belongs more or less to times of political excitement. They unfold a danger of the most serious character, and they indicate a duty of most solemn importance.

The danger is, as we have said, that men will make politics the chief subject of attention; and the duty is, to enthrone religion in the heart so that it shall be regarded always and every where with supreme interest. Men must not in effect deny the authority of religion when they enter upon the discharge of what they deem their duty to their country. They must not forget the fear of God in their desire to elect an earthly ruler. Look at the twofold absurdity of such conduct. On the one hand is a practical confession that the national welfare—that great matter, by which the employments, condition and characters of millions in the present and in future generations may be determined—is supposed to derive its stability from other principles than those on which security and success in every other department of human affairs depend, to wit, faith in the Divine care and a sense of accountableness to God. And on the other hand we have the spectacle of immortal men, the creatures and children of God, nay, the disciples of Jesus Christ, dismissing for a time from their minds these fundamental principles of faith and accountableness. They may not cast off, in 19#

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cool unbelief, the presence and government of God, but they virtually do sin in this manner against God and their own souls, when they let their interest in the mere external aspect of politics fill every avenue to their souls, so that religious thought and religious sentiment can find no entrance till this obstacle be removed.

Does any one ask, what must be done? Is it not plain what should be done? Give up political action? Give up all interest in political movements? Give up parties? Bestow no attention upon public affairs? Stay away from elections? No. Either of these resolutions would be not less wrong than foolish,-for we have already noticed the connexion of politics with the well-being of society and the improvement of our race. But we should never permit political action or feeling to secure the chief place in our regard. We should think more about God than about man; care more for the obedience which He shall receive, than for the administration in whose hands we shall place the affairs of the country; walk by faith. in the midst of the busiest scenes, and maintain a calm conviction of the Divine presence in seasons of the greatest excitement. Men should never be more religious than in a period like that of which we have already seen the beginning. Now is the time for prayer, secret, fervent, frequent prayer, that God will lead us not into temptation, but deliver us from evil. Now should the citizens be found reading their Bibles, and be seen in conversation upon the soul's experience and destiny. Now should the church be frequented, and a ready ear be lent to spiritual counsels, that the corrupting influence of earthly excitement may be repelled, and, if possible, dispersed. Now should it appear that this is a Christian land, where the people can prepare for their elections and conduct them under a sense of those truths which Christ sealed in the blood of self-sacrifice. Oh! ve who take the lead at such a time, religion implores you, adjures you, charges you, to fear God in the days when fatal harm will come to your souls, if you do not keep his fear uppermost in your hearts. What shall you gain, if you save your country, and lose your own souls? Or what gratification will there be in the thought, that you have secured the affairs of the nation against mismanagement, if you have demoralized the people? Of this you may be assured, that there is no way of demoralizing them more effectual, than the exclusion of God and Christ from their thoughts by the earnestness with which other subjects are crowded upon them.

The other counsel that religion at this time addresses to us, relates to the temper in which we should serve our country. and which is well described by the apostolic phrase, "singleness of heart." It is a felicitous expression. Would that it were inscribed upon every political banner in the Union. With one single aim-our country's good; not under the influence of personal ambition, nor in obedience to party dictation, nor from any sinister motive; but from a sincere, enlightened, and disinterested purpose to discharge the office of a good citizen of the Republic;—this is its import. Let men go into the political campaign with such a purpose, and they will loathe any proceeding which is not open and honorable. evil methods of which partisans make use will be regarded with disgust, and a proposal to adopt any such method be rejected with scorn. Falsehood, direct or covert, bribery in one form or another, slander, malicious insinuation, every unworthy means to which demagogues or their tools resort for the attainment of their ends will be discarded; and we shall see an election conducted on pure and wholesome principles. Oh! what an exhibition would this be, to fill the soul of the patriot and the Christian with rejoicing. There is the less need of extending our remarks upon this point, because such purity of purpose and conduct flows as a necessary consequence from that fear of God of which we have spoken. He in whom this fear abides can only act in singleness of heart. But of the occasion each and all of us would have for joy in an election which, from its earliest stage of preparation to its final result, was marked only by upright intentions and honorable proceedings, how can too much be said? A great Christian people, spread over half a continent, with every means of social injustice in their hands which the immense power and unlimited. freedom of the press, the wonderful facility of modern communication, and the utmost liberty of social organization can give; yet maintaining a noble carriage through the peril of an election of Chief Magistrate—sullying their character by no violence, and staining their purity by no meanness, but each standing firmly by his convictions, while all exercised courtesy and honor;—this would be a triumph of Christianity over the passions of the heart and the prescriptive usages of history such as the world has never seen.

Now why should we not make this distinction ours? Why not at this very next election show the world how a free people can use their constitutional privileges without disgracing the cause of liberty-how a Christian people can exercise their rights without compromising their character? We do not put the question only to men of a certain age and standing. We put it to the whole people. It has a meaning and an interest for them all; since all classes and all ages, directly or indirectly, take a part in forming the public sentiment, by which they in return are themselves affected. Our children learn the doggerel rhymes and political catchwords of the day. Our women attend public meetings, of whatever sort, and listen to discussions on public men and measures in their homes. Every body reads the newspapers, of which, at least for six months to come, political articles will form the principal material. Every one then should consider the danger and the duty which have now been pointed out—a danger reaching to the inmost being of the individual, a duty that should lie with solemn weight upon his conscience.

We do especially entreat our young men to ponder this subject now—before they have become so engulphed in the excitement of an election, that they shall be unable to pause and adopt principles with which they should begin the contest on the one or the other side. They have been called upon to take up the work of maintaining the political integrity of the land. They have responded to the call, as it has come now from this and now from that political party. Religion calls upon them to maintain their own integrity. She tells them

that, important as sound political principles are, sound moral and religious principles are yet more important. Let them show that they have heard her voice; and then, whichever side they may espouse, and whatever be the result to the country, the blessing of God shall be on their strong and ardent hearts.

# GODLY FEAR, TRUE AND FALSE.

THE "fear of God" is a familiar phrase. It sounds disagreeably in many ears. It is employed by many persons very vaguely. It must have a very important meaning. What is it? What is it to be without the fear of God? Is it to live in no dread of a terrible Spirit of power and wrath, who can be restrained only by abject submission, and hardly so, from inflicting grievous sufferings upon his dependent creatures? Is it to crouch and cower before the Supreme Majesty of heaven and earth, beseeching of Him to spare the poor worm, and remit the everlasting punishment which sovereign might can inflict upon utter weakness? Is it to be forever timid, and anxious, and unable to draw a free breath? No. Such a spiritual condition is neither religious nor desirable. Pure religion before the Father knows no such God, no such fear, no such life. there is a fear of the Deity which it loves to foster; and this is an awful, trembling, soul-stirring and soul-binding recognition of the Supreme Power of the universe, as the Author and Maintainer of certain fixed laws, as a God never to be changed or turned from his chosen track, as a God without any weak fondness, as a God that cannot be persuaded or mocked, whose purposes are unalterable decrees, who may be sought and will be found propitious only when and where he doth appoint, and by those who have complied with the established conditions.

There is a living God, into whose hands it is terrible to fall.

There is a law, to which we must humbly and reverently subject our souls, shaping in obedience to its imperative commands

every deed open and secret, yes, every thought of the mind, every desire of the heart. There are certain conditions, conditions which it should be a principal aim of all religious teaching sharply to define and clearly to set forth, by compliance with which alone our welfare can be secured. Thus, and by so doing alone, we can gain health for the body; thus, and by so doing alone, we can nurse the strength, call forth the resources, and maintain the joy of the soul. In the path, Divine Love deals gently with us, as with children, for thus to deal with us is possible, under the circumstances. Out of the path, the scourge must fall, darkness must reign, fire must consume, despair must threaten; for to deal otherwise with us, under the circumstances, is not possible. He who obstinately persists in wandering, must suffer as the fool suffereth, and die as the fool dieth.

In the recognition of these things, in the fear to violate for one instant, or in the least degree, that law which the thoughtful among the ancients well described as an iron necessity, an unchangeable fate, we should ever live, cherishing the experience as a burden, until all that is evil within us has made peace with it. They only who thus live, live wisely, and for those who know not this soul-quickening and soul-restraning fear, there are in store a terrible season of awakening and a terrible time of judgment. Fear, fear, while the day lasts, to do any thing evil; fear the living God, for only thus may you escape his terrible hands. Learn that the heavens which bend over us their arch of beauty and strength send down not only the gentle sunbeam, but also the deadly, awful lightning; not only the drops of small rain, but also the destructive hailstones. Learn that the elements, beneficent though they be, and the servants of God,-yes, because they are beneficent and the servants of God,-do not forsake their tracks, because man, ignorant of their law, is found in them and in danger. Learn that without watchfulness and sobriety, and struggle, and earnest prayer, this life, so wonderful, becomes also fearful, encompassed by terrible realities. Consider that the Almighty reigneth, that He does not merely pretend to reign; and rejoice with trembling. R. E.

### POETRY AT THE COLLATION.

We lay before our readers the poetry that was prepared for the Unitarian Collation on Anniversary week. Those who participated in the pleasure of that occasion will be glad to renew the associations that belong to it, and to preserve a remembrancer of it; and those who did not, will read with interest this portion of the exercises.

#### I. HYMN.

With grateful hearts once more Around this board we meet. Love, from a rich, unfailing store, Hath kept our wayward feet!

Thanks to the God of love,
The Father all divine,
Whose smile, diffused through realms above,
Hath reached our spirit's shrine!

The perfumed breath of spring
Hath swept o'er earth and sea!
While birds and flowers their tribute bring,
What shall our offering be?

Hearts filled with lofty praise,
Voices attuned to song
And breathing love's seraphic lays,—
Such gifts to God belong!

If patient toil of ours

Hath brought one soul to God,

With all its vast neglected powers,

How blessed the paths we trod!

Father, we seek thy face,
And heartfelt prayer we raise!
Oh! grant the blessings of thy grace
To crown our future days!

#### II. SONG.

From many homes and many scenes,
With happy hearts we meet,
And friendly hands are clasped once more,
And kindly voices greet;
And pleasant faces smile
With gentle power,
And bear our spirits back the while,
To some bright hour!

Oh not in vain this season comes
With each returning spring;
It bears most precious memories
Upon its buoyant wing.
Thoughts of the holy dead,
Who passed away,
Still bless the many paths we tread
'Through life's short day.

Whate'er our future lot may bring,
The past is wholly ours,—
Its smiles and tears, its tranquil joys,
Its fair and tender flowers:
Bright with its sunny hues,
The past is ours;
Look up! the gentle falling dews
Still feed the flowers.

#### III. SONG.

A welcome, most heartfelt, we proffer to all, Whose kind happy voices respond to our call! Ye come from the city, the meadow, and hill, Affection's rich chalice to guard and refill. Home, home, sweet, sweet home!

Oh, may we not proffer another sweet home!

Here learning hath scattered its manifold rays,
And genius hath striven its altars to raise,
And streams from the well of salvation have flowed
To strengthen our spirits on life's lengthened road.
Home, home, sweet, sweet home!
Come, share in the blessings that gladden our home!

In the land that is shining in glory afar,
Beyond the blue ether, the soft-beaming star,—
Where trials and conflicts that wound us are o'er,
Oh, there may we gather, to part never more.
Home, home, sweet, sweet home!
Our Savior invites us to share in his home!

# PATIENCE NOT A SMALL VIRTUE.

THERE is something in the very sound of the word patience, which to most persons, especially to the young, conveys an idea of dulness, of quiet, tame passiveness, of a want of spirit and enthusiasm in the person possessing it; something which makes it the name of any thing but an attractive virtue, to say the least. "Be patient,"—how often is that said to a youthful, ardent being, by parents and teachers; and how often is the exhortation emptiness only! And yet is it not a sublime virtue? Does it not give to him who has it a glorious possession over his own soul, a glorious rule and sway over the souls of others? What more poetical images and scenes can any virtue bring before us than this one of patience? What is more kindling to the imagination than the fortitude and the courage that could only be displayed through the patience of that long line of martyrs who have suffered without a murmur? What in the life of our perfect Master is more touching, more lofty and holy, than the patience that bore in silence scoffs and blows, rude insults and torturing pains? What in the retired sphere of domestic life is more beautiful, would we but stop to notice it in its meek humility, than the patience which endures, "wanting no one to see or to admire?" The patience of a mother, worn by the fatigue of a hard day's labor, and yet for hours of the night bending over the restless couch of a fretful child, and with sweet cheerfulness and gentle voice striving to still its murmurs; or of the brother or the sister, the son or the daughter, fulfilling daily duties irksome and monotonous, repaid perhaps with harsh words and peevish reproaches,—this, this is the patience of which I speak. This is the kind of self-possession which we all most need.

Our hearts kindle with admiration, and tears start to our eyes, and we are enraptured, when we read of great trials, of terrible sufferings heroically borne by saints and patriots who have given every thing for their souls' freedom. We feel for the time, in the excitement and glow of the moment, as if we too would be glorified. We feel that we too could gird ourselves for such a combat, were but the great occasion given. But when we turn away to the ordinary and common difficulties that beset our path and call for our endurance, then our enthusiasm dies out. Patience, which a moment before had to us a sound of triumph and of glory, to gain which we were ready to give up all, has now grown so tame, so wearisome a thing, that the slightest effort to attain it seems not worth the making.

The little common trials and vexations of life—how are they overlooked and disregarded! A large trouble might be tolera-ated, we think; but to go on day after day, wearied out by the provoking details of one's employment, and to acquire such a command over one's soul as to remain unruffled by them, seems not worth struggling for. But is it not—is it not? To be calm and peaceful ever, to sail quietly and smoothly on, unmoved by the billows and breakers around, is not passively enduring, in this world of temptation. Not to look on with indifference, but with a cheerful and bright smile, to perform every duty, bear every burden, unprovoked though not unassailed, this is a sublime patience, worth days and months and years of strife.

There are some temperaments, no doubt, so constituted that this virtue is comparatively easy of attainment. They are so serene, so habitually self-controlled, or the effort goes on so firmly yet quietly, that the struggle is almost imperceptible. With others it is a hard-fought battle, full of defeats and many a loss before victory comes. The trials are various, too, and dissimilar. What would disturb exceedingly the equanimity of one, affects

Of the young girl, the petty irritations of another not at all. temper she is continually exposed to, in the midst of her household cares, in her intercourse with her brothers and sisters, may require as much resolution, as much principle, as much exertion, as is needed by her older brothers in the midst of business occupations, the harassing details of courts, or the wearying round of a physician's visits. As much patience and as noble patience may be exhibited, and as strong an effort be necessary, by the wife noiselessly employed at home, as by the husband, though he have a nation's interest to look after. Nay, I believe that the petty troubles are hardest to be submitted to, and that they most prove the depth of our power of patience, because, to the outward eye, the littleness of the cause takes something from the dignity of the labor that is expended upon it. This should not be. Whatever the cause, however trifling it may appear, if it occasions a struggle to endure patiently, the contest is worthy of all estimation. For it is ever the striving for a mastery over weakness and sin, though but one eye can see how bitter was the experience.

> "What's done we partly may compute, But ken na wha's resisted,"

while He whose watchfulness never sleepeth can discern every secret attempt after inward improvement.

Then let not the daily trials of life be neglected. Though they call upon us only for constant vigilance, that the soul may pass through them and yet retain a heavenly purity, there must be a mighty principle within to prompt and sustain that vigilance. And principle is never to be lightly esteemed.

There is one way of regarding the smaller trials of patience to which every one is subjected in his intercourse with others, that may ennoble and dignify the work even to the most sensitive. It is to look upon each as it comes, not as one little provoking circumstance, not as an insignificant vexation to which an evil lot has exposed us, but as a part of the great work of life, as a part of that discipline of the soul which if borne worthily is to make us stronger and purer and nobler, until we are fitted for heaven,—until a heaven of peace has begun within us. Did we

but always feel that God is with us ever, that it is his will that through patience we should be made perfect, that to prepare for each task, and to meet it resolutely and manfully, is the work He has given us to do, how would each hour of our lives be sanctified, and each trial of our patience become a glorious opportunity!

# THE TONGUE.

A SERMON, BY REV. WILLIAM H. FURNESS.

PSALM XXXIX. 1. I said, I will take heed to my ways, that I sin not with my tongue.

The power of speech is one of the great distinguishing gifts, which make so wide an interval between us and the other animals who dwell with us on this globe. Wondrously does it minister to the growth and enjoyment of the human being. By speech he sends forth his thoughts and emotions, his joys and sorrows, and makes them the thoughts and emotions of his fellowmen. This faculty is, in a manner, the key by which he opens his heart, so that other minds enter into his, and he has the happiness of being understood and sympathized with, and new life awakens in him under the consciousness of union with others, and his whole being receives an accession of strength.

By the same means he sympathizes with his fellowmen, as they sympathize with him. He discovers his own mind, his own convictions, nay, he finds himself, as it were, in them, and thus he is no longer a weak and lonely stranger, but the presence, the voice of every other man assures him and makes him strong.

But by the help of language we commune, not only with the living, but with the dead. The wisdom of the past is not lost. It is transmitted by this instrument from generation to generation. The minds of the departed are still with us in their recorded words. And all that men have learned and thought, is brought to us for our guidance and use. Thus the progress of our race is promoted, and every new age enjoys the advantages of all who have preceded it. Thus excellent is the simple gift of speech, thus obvious and manifold are its benefits.

But again; to be impressed with the immense value and the high office of this faculty, consider for a moment what mighty things words are. They are among the most vital forces which act upon the world and affect the condition of man. It is true, language is very imperfect. There is no natural resemblance or connexion between the ideas and emotions in our breasts, and the artificial sounds by which we endeavor to represent them. Our words are only signs, and very inadequate signs of our thoughts. Still, notwithstanding their imperfection, with what power do they impress the souls of men! A few words coming from the heart, inspired by the sincere conviction of the speaker, expressing the emotion that is kindled in him, will set multitudes in a flame. They are like "winged thunderbolts." Governments, churches, and institutions, venerable with the sanctity of centuries, have been shattered and consumed by the fiery words of a true and singlehearted speaker. Thus powerful has been the speech of all the great benefactors and reformers of the world. They threw their whole souls into the articulate sounds which they uttered, and so transfused their light into the darkened minds, and their energy into the fainting hearts of oppressed and suffering nations, and the iron sceptre and the bloody sword have fallen, broken, from the hands of despotic power.

The words of Jesus Christ were charged with this transcendent might. They were few and simple. They fell from the lips of a poor Jewish peasant. But inasmuch as they were the sincere utterances of his own soul, inasmuch as he spoke from no outward necessity, but from an inward faith, which no fear could intimidate, no apprehension of consequences could shake, his words were with power, and they have sunk themselves indeli-

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bly into the heart of the world. He never thought to put what he said upon record, to commit his thoughts to writing. He felt that there was a divine, immortal truth in what he spake, and of course it could not pass away. Heaven and earth might pass away, but not his words, for as he uttered them in singleness and earnestness and perfect faith, they became alive. They were spirit. They were life, and he knew that God and nature and the human heart would not let them die. Accordingly they still live, the simple words of Jesus. They live in the souls of all those whose spirit is in any degree kindred to his. All such discern in them a profound import, a divine power.

But the familiar experience of our common social intercourse is continually attesting the power of words. A word, but a single word, faintly whispered it may be, coming from a heart momentarily embittered by ill-temper or a fancied sense of injury, how does it come loaded with bitterness! How does it cut to the quick! What a deep and poisoned wound may it inflict! What dark and vengeful passions may it not arouse! One such word, how often is it a signal, summoning up a host of words blacker than itself, that instantly darken the peaceful atmosphere and redden all things with the lurid fire of hell; and then come violence and bloodshed and injuries never to be repaired, and malice and hatred defile and desecrate the hearts of men. those destined temples of Heaven! On the other hand, a gentle, loving, forgiving word, how does it sound like a strain of celestial music; what power has it to quench the fires of anger in the tears of heartfelt penitence and shame! And every expression of affection and tenderness, every word of pity and love, how directly does it go to the heart, softening and encouraging, and give us glimpses of heaven!

Then, again, what a striking illustration have we of the power of words, in the ingenuity with which, in so many cases, we seek to evade calling things by their right names. We gloss over our sins with gentle and graceful appellations. We cannot bear to hear them spoken of as they are. Even those whose whole lives are spent in debauchery and crime, thieves

and robbers, hardened as they are, cannot endure to name their iniquities even among themselves. And, accordingly, they have devised what is called a flash language, and they cannot suffer stealing to be called stealing. The word would sting them. So powerful is this little organ, the tongue.

Having spoken of the greatness and power of the gift of speech, I pray you now, my friends, to consider that this gift is ours,—that we have it in use daily and hourly, and that the use we make of it has a most serious and decided influence upon ourselves, upon our characters and happiness, our dearest interests, and upon the interests of our families and of all with whom we are connected. So that it will be well for us, every one, every man and every woman, every husband and every wife, every father and every mother, and every child, to take up the resolution of the text, "I said, I will take heed unto my my ways, that I sin not with my tongue." Observe the phraseology—"I will take heed." We sin with the tongue, in great part, because we do not take heed. The sins of the tongue are, most commonly, sins of heedlessness.

As, for instance, when we fall in love, as we are continually prone to do, with the sound of our own voices,-when we find delight in hearing ourselves talk. When this weakness besets us, it must needs be that we shall offend with our tongue. When a man talks for the simple sake of talking, and not from any proper impulse from within, it must needs be that he will utter not only a great many foolish and vain words, but a great many false words. He is certain to impair the integrity and truthfulness of his own mind. He may not deliberately assert what is not true, but he is sure to grow careless and indifferent as to the form and manner of his assertions. He must necessarily amplify and exaggerate. He cannot pause to discriminate and consider, for that might require him to be silent, and so he talks on, frittering away his own sense of truth, and caring only for his listeners. Silence, he fears, would indicate stupidity, and so he must talk although he has nothing to say, and the habit grows so strong upon him and he is so well pleased with the sound of his own voice, that he becomes blind to the most visible signs of impatience in his hearers, and to the indifference with which they receive his communications. Could be see himself, or rather could be hear himself as others hear him for a single moment, he would instantly hush. But it is not merely to a certain class of persons that this description applies. Almost all men are, occasionally, liable to sin through much talking, a too abundant use of the tongue. He who aims to cultivate a sacred and delicate sense of truth, will take heed to his lips, and seek safety and innocence in silence. Men may be false to duty by neglecting to speak, but the opposite offence is much more common. Besides, what a grievous lack of modesty is disclosed when we monopolize the exercise of this faculty, and habitually assume the attitude of an enlightener of other men, of the master and never the pupil. We defraud ourselves of the wisdom which others might impart. We virtually assume that there are no wiser men in the company. Thus we wrong ourselves and reject we know not how many opportunities of information and improvement. But if we are silent,' exclaims some young, ambitious person, we shall be set down for fools, and ignorant.' Only by fools. And it is better to appear foolish to such, than to be fools. It was long ago said, and of course the fact is pretty well known. that "in the multitude of words there wanteth not sin, but he that refraineth his lips is wise." And again, "a fool is full of words," and "a fool's voice is known by multitude of words."

In the next place, men are betrayed into sins of the tongue by the ambition of shining, of displaying their intelligence or wit, by a desire to amuse and startle, or at least, by a wish, very natural and innocent in itself, to please. When this object attracts us, then, in our heedlessness, we expose ourselves to the guilt and folly of scattering firebrands, arrows and death, and crying in the midst of the mischief we have done, 'Are we not in sport?' Nothing is sacred from the ravages of this wretched ambition. We proceed to impugn the motives and and dissect the characters of the absent; and who was ever known, when thus engaged, to forbear any exaggeration that might help him to make a good point, and secure the credit of

acuteness? The loud laugh which greets the thoughtless speech gratifies and stimulates the self-love of the speaker. and one after another the sacred fences of truth are broken down, the secret pleadings of common justice and humanity, suggesting a thousand allowances for the absent, are silenced, and the great law of Christian charity is shamefully violated, and our natural human sympathies are blunted. We talk away all heart out of ourselves, all generous feeling. The sacred sentiment of human respect is extinguished within us. When the offensive remark is carried to the ears of those who are the subjects of it, (and over the head of the heedless talker there is always hovering a bird that will carry the matter,) and when coldness and alienation and bitter dislike are produced, then he, who has allowed himself to be tied to his own tongue, is thrown into unspeakable wonder. He is amazed that offence should be taken at a thoughtless remark. He 'meant no harm.' It is very likely that he did indeed mean no harm. But if he is not chargeable with positive ill-will, he has shown that his good-will was not vigorous enough to withstand the temptation of sacrificing another, a friend perhaps, to his poor desire of displaying his own wit. He must therefore be con-He must be satisfied tent with the reward which he seeks. with admiration, and let friendship and affection go. But before any one deliberately consents to purchase the applause of a moment, an idle laugh, at such a price, let him school and discipline his self-love. Let him consider how he himself would be wounded by such treatment as he accords to others. Let him remember his own indignation when others have made free with his conduct,-how angry he was that they should presume to meddle with him, and, if they stood in a near relation to him, how grieved he was that they were so devoid of consideration, so forgetful of the allowances which they ought to have made for him, and which were so very obvious. If he can think of these things and yet feel no hearty regret, hear no voice within prompting him to exclaim, "I will take heed to my ways, that I sin no more with my tongue," then is he coming under the influence of an evil spirit, and the words of his lips are wounding his own soul, and robbing it of that generous sensibility which should be as its life-blood. He may still be welcomed in the social circle, but he will be hopelessly excluded from all devoted affection and sympathy, and this exclusion, sooner or later, he will be made to feel bitterly; and then instead of mere levity, there will be sour, morose temper, and frivolity will gradually curdle into malice and hatred and all uncharitableness,—and this is the spirit, not of a man, but of a demon.

Thirdly, we are led to offend with the tongue by the sudden influence of passion. Occasions of vexation and anger, sudden and hard trials of the temper, are continually arising in all the ways and relations of human life. These things must be, so long as every human being is himself and not another, so long as differences of mind and heart exist in the world. It is not possible that it should be otherwise, nor is it desirable. beauty of life is in the appearance of perfect harmony amidst much and great variety. If we were all alike, if we did not have our several and opposing inclinations, generosity and kindness, and the charms of self-forgetfulness, and the divine power of self-command and self-sacrifice, would not be so much as possible. There can be therefore no connection so intimate between human hearts, as to supersede the necessity and obligation of mutual forbearance. We all exercise one another's patience, and thus are we the instruments of one another's growth in moral strength. The most intimate relations try us most, for there the exposure to a collision of opposing wills is most constant, and the habitual confidence that we cherish puts us off our guard. We naturally expect that our nearest friends, who know us best and love us most truly, will always consider us. But we suddenly find ourselves thwarted and disappointed on a thousand little occasions. Domestic quarrels, it is notorious, are almost always originated by the veriest trifles, by circumstances so insignificant that they cannot be stated without appearing perfectly ridiculous. But the fact is, that the feeling which any opposition to our will excites, does not depend upon the importance of the particular in which we are opposed, but

much more upon the nearness to us of the individuals by whom we are opposed; and the opposition which they present may not even be very decided, and yet we be greatly incensed. The simple absence of sympathy, when and where we expected it, may try us far more, and stir us up more bitterly, than the deliberate malice of a comparative stranger. We may be vexed at a near friend, for not happening to feel just as we feel upon some given occasion. And then, as it hath been truly said, "to be wroth with one we love, doth work like madness in the brain." And then comes the danger of sinning with the tongue. Then the angry word blisters the heart, and drops like fire upon the tenderest ties, and may cause them to snap asunder, never to be reunited. Then, oh! then take heed unto thy words! thou feel thy heart swelling with disappointment and wrath, let it swell, let it break, but let no sound of thine anger issue from thy lips. Let them be shut close and be as adamant: for if the evil word go forth, it will bring an evil word back, and the spark will kindle into a flame, which will be quenched only by the desolation it has made. It is hard to stop the bitter word. But it is glorious, and in the eye of God it is worth more "than the repeating of a whole liturgy of prayers."

When friends and kindred are at variance, they are prone, even in the very heat of the contest, to cherish a secret reliance upon the affection which they reciprocally cherish. They are inwardly conscious that the storm will blow over, and that the hour of mutual forgiveness is at hand. And it may be so. In the generality of cases it is so. But still what has once been said, has been said, and how few are they who, when they follow their nearest and dearest friends to the grave, and are bowed down to the earth in sorrow, can lay their hands upon their hearts and find there this consolation,—that no harsh words, no tones of unkindness, ever passed between them and the departed. The hasty injustice, with which we have treated those we love, the bitterness with which we have allowed ourselves at any time, will and must have an influence. It must affect their confidence in us. It must abridge the freedom of their intercourse, and it must remain an occasion of painful remembrance when we are parted to meet no more on earth.

In the communion of the old and young, parents and children, the former can adopt no better resolution than to take heed unto their lips that they offend not with their tongues. Violence always produces violence, and the wrath of the parent calls forth the wrath of the child, and the most disastrous results flow from the want of a due government of the tongue. Parents do not dream of the mischief that may be done in this way. The child has done wrong in the first instance; his offence has perhaps disturbed the comfort or plans of the parent; there is a clashing of wills, and the parent, in the excitement of his feelings, is sure to overstate and exaggerate the fault of the child, and there is danger that, instead of expressing distinctly his moral disapprobation of the child's conduct, he will fall into bitter reviling, and instead of breathing the calm spirit of virtue, will give way to a burst of irritation, and an ebullition of angry passion; and then he sins with the tongue, and his influence upon the young is anything but salutary. The child feels that injustice is done him, that his offence is exaggerated, that he is charged with deliberate self-will, when perhaps his only fault was heedlessness. Thus his attention is drawn off from the wrong he has actually done, and which, had it been placed before him in its true light, not distorted and magnified by the personal feeling of the parent, he might have instantly and sincerely regretted. He sees not his error, but is engaged in the work of self-vindication, and the violence which he meets, he is instinctively prompted to How can a child's sense of right flourish and harden into a solid principle, when at the tenderest season it is rent and torn, when the storm of angry words beats upon it and is continually ruffling the serenity which is most favorable to all true growth? The fruits of righteousness must "be sown in peace, and by them that make peace." Alas! how often do parents, even when they are expressly aiming to restrain and subdue the tempers of their children, exert a directly opposite influence, and provoke and exasperate the very passions which they are thinking to allay! We teach the young the force of stinging words, and thus they are quick to use them, and by their use their own tempers are spoiled and the comfort of all with whom they are connected most seriously impaired.

How many reasons have we to take heed unto our lips! A great thing is done in this respect, when we are once impressed with the importance of taking care, when we are brought to feel that there is need of the greatest circumspection. When a man is under the excitement of violent passion, he is always in imminent danger of saying that which is not true, which is unjust to others, and which he is sure to regret when his violence goes by. Let us then learn in such hours of weakness to cultivate silence. He that sinneth not with his tongue, "the same is a perfect man and able to bridle the whole body," and he that ruleth his own spirit is a greater hero than he who taketh a city.

### CHRISTIAN EXAMPLE.

"Ye are the light of the world," says our Savior, addressing his disciples. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Not that we should labor to make an ostentatious display of our Christian acts, for then should we be disregarding another important injunction of our Master, when he says, "Take heed that ye do not your alms before men, to be seen of them." But observe here, that the cause of censure lies not in the fact, that our good deeds or alms are seen by men, for this in the nature of the case could not always be avoided, but in their being done for the sake of this. The difference lies in the motive. If a person perform an act of kindness or charity to his neighbor from ready promptings of his own Christian heart, or because he believes it to be his duty, then that act is truly Christian, although there may be thousands of spectators present. Nor would this circumstance detract one particle from its value in the sight of God, so long as the motive were kept free from the contamination of vanity and the desire of human applause. It is only in proportion as such acts are per-21 VOL. I.

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formed for the sake of being seen by men, that they are changed from a Christ-like to a hypocritical character.

The fact, then, that his good deeds are seen and talked of by men, should cause the Christian no disquietude so long as he is conscious that his motives are right in the sight of God. Indeed, he should be seriously troubled by nothing whatever, except it be the fear of not doing his duty. If he keep this single object before him, turning neither to the right hand nor to the left: if he bring all things else into complete subordination to this one great purpose of life, and is anxious for nothing but to perform faithfully the work given him to do; it can be of but little consequence to him what men shall say or think of him. His is an individual responsibility, and he bears it about with him at all times with a trustful, though somewhat anxious heart. Crowds may be around him, scanning his motives and commenting upon his actions;—this matters but little to him. He remembers that one only is his Master, and to him alone, and not by the opinion of his fellowmen, must he stand or fall.

And thus, let it be remarked, this steady, upright, independent course of action in the performance of our Christian duties, is the true way to secure to our example its greatest influence. There is a lofty nobility, a greatness of soul, manifested in such a life, which cannot fail to secure the admiration and reverence of those around, and to do much toward awakening within them a worthy ambition to go and do likewise.

Such an influence as this may indeed be compared to that of the sun, the light of the world. There are no quick, brilliant flashes to dazzle and confound, but a bright, steady radiance and warmth resting upon all who are within reach of its beams. So it is with the true Christian. He does not attempt to attract notice or create astonishment by the performance of some "great thing" in the sight of men, but is content and pleased to follow on trustfully and faithfully in the pathway of duty, wherever this may lead. He does not so much study to produce an effect upon others; he does not make, but rather allows his light to shine, while he himself preserves his even, steady, upright course, unconscious of the life-giving power he is shedding abroad upon his fellowmen.

# THE BEST GIFT.

FAIR gifts my friends bestow on me, As tender proofs of love, Till friendship seems the richest boon Received from God above.

One proffers me the sparkling cup With light and joyous air, And gives me all his generous heart In fruits and viands rare.

Another brings me mansions high,
With costliest arts bedight,
While broad and fertile fields around
Wave in the genial light.

And others from their lofty pride Bend with a stately grace, All kindly on my humble brow Their dazzling gems to place.

Yet one drew nigh, with gentle step, Nor house nor lands had he, Nor viands rich nor jewels rare To shower in love on me.

But gave me his meek, loving eyes, And with sweet gentle voice He uttered words of thrilling trutk, That made my soul rejoice.

And since he to my bosom came,
Oh! I am rich indeed;
For now of other gifts beside
I have no longer need.

For ever sounds within my soul
The music of that voice;
The words of living truth it gave
Are still my highest choice.

And not for costly viands now
Have I a passing care;
Nor mansions rich attract my eyes,
Nor gold nor jewels rare.

For heavenly feasts TRUTH ever spreads,
That fill my waiting soul,
Whose words, like gems and pearls of price,
In splendor round me roll.

Celestial fields in light divine
They buy me—large and fair;
And mansions in my Father's house
Still for my soul prepare.

J. R., JR.

# AN EXCUSE FOR NEGLECTING THE LORD'S SUPPER.

Many will say that they do not yet feel themselves prepared to partake. This is an answer which is not to be made lightly. There is reason to fear that it often is made without much trouble of consience, without much sensibility of heart. Let that answer then be calmly and solemnly considered. Not prepared to perform an act of Christian duty! not prepared to pay a tribute of grateful remembrance to him who denied himself every earthly comfort for our sakes! not prepared to do our part towards fulfilling the last injunction or request of our Master, and such a Master! Surely this very answer, if it come from a sincere spirit and be not a mere excuse, must bring in its train to the mind of him who conceives it many a heart searching reflection.

Not prepared to partake? Why not prepared? Are we prepared to stand in the solemn presence of the Most High in prayer, and yet not prepared to remember and confess his Son in communion? But why not prepared? Because not yet fully decided to own him as our Master-not quite certain as yet that Jesus is our Savior? Because, with Agrippa, only almost but not altogether, persuaded to be Christians? Or is it, because we are not yet satisfied of the duty of partaking? But then the fact that in so many cases the answer which is made by non-communicants takes the form of an excuse, indicates that the propriety, if not the duty of communing is generally acknowledged by the conscience, though not acted upon by the will. If then we are not prepared, when do we expect to be? Have we any definite expectations on the subject? Do we desire to be prepared and feel the importance of beginning now to prepare ourselves, or are we waiting for time and circumstances to prepare us, and trusting to the magical influence of that "more convenient season?" We plead that we are not good enough to be partakers. But have we any distinct idea of the amount of goodness necessary to qualify us? Do we imagine the communion to be a sort of reward bestowed upon a certain degree of merit? Have we a definite idea of any sign by which we may be able to assure ourselves of the precise moment when we shall be fitted to partake? These are awful questions, but at the same time they are solemn, they are awakening questions. If any are doubting with respect to the communion, one of two things must be true;—either they have not made up their minds as to the duty, or they have not made up their wills to do it. Whichever of these cases be ours, the return of this occasion must bring home to us some serious thoughts.

Whatever view we may otherwise take of the occasion, it must awaken in the minds of all of us who would be considered Christians self-communings, more or less deep, concerning the relation which by the name we have assumed we virtually sustain to him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Whatever formal professions we may or may not have made, we do in fact, by worshipping in his name, acknowledge Christ to be our Master, and ourselves to be his peculiar people. By omitting to commemorate him in the rite of communion, we by no means absolve ourselves from Christian obligations—we by no means sever the tie which binds us to the Redeemer. We are still his peculiar people, and unless the services in which we weekly engage are merely a solemn show, we mean to be so considered. Sustaining, and by the very name which we assume virtually professing to sustain, this relation to the Savior, does it not become us to consider well how far we comprehend the nature of that relation, and how faithfully we are fulfilling the duties which grow out of it? Does it not become us solemnly to ask ourselves, whether we feel as we should our several obligations of gratitude and obedience to him, who by all the numerous and awakening appeals of the religion he has committed to us, and which we profess to receive, is still seeking to redeem us from sin and from the bondage of spiritual indifference? As VOL. I. 21\*

Christians we are called to be "a peculiar people." Let us ask ourselves if we are so, and in what respects? Let us ask ourselves, in what respects do we feel and act otherwise than we should have felt and acted had Jesus Christ never lived and died; whether practically we find it of any more consequence to us, what Jesus has done and endured, than what Socrates or any other good man may have suffered in the cause of virtue and justice.

In what respects as Christians are we a peculiar people? I do not ask to what peculiar degree of holiness we have or have not attained, but what peculiar efforts do we make-what peculiar object have we in view? Granted, that as Christians we are not required to be marked by any outward peculiarity of time or air or manner; yet inwardly we are or ought to be a peculiar people. For " if any man be in Christ"-that is to say, a Christian, which we all undoubtedly profess to be or to aim at being-" he is a new creature, old things are passed away, behold! all things are become new." Be it, that there is no observable alteration in the outward man, so that you cannot fix your eye upon him and say at sight that that man is a Christian; yet inwardly the difference between the man of Christian faith and his worldly neighbor is immense. The one is serving either the world or himself or Mammon, the other is serving an unseen Master. The one rejoices in the sunshine of the world's smile, or trembles under the shadow of its frown; the other finds his peace and pleasure in welldoing, and fears nothing so much as the reproach of his own conscience. And yet the Christian, when he compares his attainments with his standard, may not seem to himself to have advanced far beyond his indifferent neighbor. But there is this immense difference, that the Christian feels his deficiencies and is constantly striving and struggling upward and onward. It is the aim and the motive, that makes, and marks the man. Is our aim and motive simply Christian duty? Are we in this sense the peculiar people of Christ? С. Т. В.

#### INTELLIGENCE.

ORDINATION AT FITZWILLIAM, N. H.—Mr. John S. Brown was ordained as Pastor of the Unitarian Church and Society in Fitzwilliam, on Wednesday, June 12, 1844. The order of services was as follows: Introductory Prayer, by Rev. Mr. Smith of Warwick; Selections from the Scriptures, by Rev. Mr. Willis of Walpole, N. H.; Sermon, by Rev. Mr. Brown of Brattleboro', Vt.; Prayer of Ordination, by Rev. Mr. Harding of New Salem; Charge, by Rev. Mr. Lincoln of Fitchburg; Right Hand of Fellowship, by Rev. Mr. Livermore of Keene, N. H.; Address to the People, by Rev. Mr. Morison of New Bedford; Concluding Prayer, by Rev. Mr. Sanderson of 'Troy, N. H.; Benediction, by the Pastor.

The preacher took as his text, 2 Timothy, iv. 5: "Do the work of an evangelist, make full proof of thy ministry." His aim was to develope the two following points: first, the true and absolute idea of an evangelist; and secondly, the true evangelist's work in the present age. The minister is an evangelist in a different sense from that general one in which all genuine believers are evangelists, because he is set apart to preach as well as to live the Gospel. Let him remember that it is the Gospel, not his own speculations nor human traditions nor vain imaginations, that he is to live and to preach. Then, the burden of the evangelist's message in our day must be liberty and love. He is to evangelize by unfolding and illustrating the principles of that same glorious Gospel from which he takes his title. He is to bring the glad news of brotherhood and brotherly affection to society in all its relations, to men in all their conditions. His mission is broad and deep, for it is to reform and save the soul, to purify it and lift it up towards heaven.-A Baptist and a Universalist minister signified their friendliness and Christian sympathy, by accepting an invitation to sit with the Council, and to attend the public services of the day.

MISSIONARY FUND.—The first financial year of the Board of Missions from our Unitarian churches, closed in May, 1844. The Committee, through their Treasurer, Hon. Stephen Fairbanks, reported, at the public meeting of the American Unitarian Association on the 28th of May, that their endeavors had been so far successful. The sum that it was contemplated to raise among the churches was ten thousand dollars. The sum actually raised was ten thousand and ninety-two dollars. A part of this had been received with specific directions for

its appropriation; the remainder was distributed to the American Unitarian Association, the Society for the Promotion of Theological Education, and the Evangelical Missionary Society. At their annual meeting, held June 11th, in the Berry Street Vestry, the Committee appointed the following officers:—Henry B. Rogers, Esq., Chairman; Mr. R. W. Bayley, Secretary; Hon. Stephen Fairbanks, Treasurer; Messrs. Albert Fearing, N. A. Barrett, Rev. J. F. Clarke, Rev. S. K. Lothrop, Messrs. L. G. Pray, George Callender, Abiel Chandler, and N. A. Emmons, Executive Committee. It was determined to appoint an Agent for the purpose of giving increased efficiency to the operations of the Board for the ensuing year.

SABBATH CONVENTION. - An anniversary meeting of the members and friends of the "American and Foreign Sabbath Union," an institution that has been established about a year, was held at the Central Church in Boston, April 17, 1844. Chief Justice Williams, of Connecticut, was chosen President of the Society, and Rev. Justin Edwards, D. D., late of the Andover Theological Seminary, was re-elected Secretary. The Treasurer and the Executive Committee offered reports that were accepted. Rev. Dr. Nott of Union College preached a discourse on the general objects of the association. One of the immediate purposes is to supply the whole community with information, in the form of Permanent Sabbath Documents, not unlike the Permanent Temperance Documents published a few years ago. Dr. Edwards is very assiduous and earnest in his efforts, laboring especially to induce the proprietors of stage routes, railroads and steamboats, as well as the public, to discontinue travelling on the first day of the week. We observe that in some instances, in some parts of the country, this has been in a degree accomplished. We cannot easily exaggerate our own estimate of the importance of a more spiritual and Christian, and at the same time more rational mode of observing this holy time, than prevails too generally about us. Our country needs it, our civilization needs it, our national tendencies need it, our bodies and souls need it.

SEVENTH-DAY BAPTISTS.—Christians of this name have lately commenced, at New York, the publication of a weekly newspaper called "The Sabbath Recorder." The fact is interesting in connection with our preceding paragraph respecting the Sabbath Convention. The first number was issued June 11. From the introductory article of the editor, George B. Utter, it appears that the observance of the seventh day of the week as the Sabbath, instead of the first, will be

argued on strictly Scriptural grounds. Indeed, the writer avows his honest and sincere belief, that the decline of reverence for this holy time is owing especially to the fact that his doctrine has not prevailed, and, in his own words, "that the change of the day has withdrawn from it the sanction of God's authority!" We have entire confidence in the singleness of purpose and the good faith of the sect, and the conductors of the paper. It is sufficient for us here to observe, that as regarded by us, their conclusions rest on narrow principles of interpretation, and a mistaken opinion of the relation the Old Testament sustains to the new and Christian dispensation.

EPISCOPALIAN ORTHODOXY.—The Bishop of the Episcopal Church in Massachusetts in his late annual Address to the Convention of clergy and laity of his diocese, took occasion—and who will say, he had not occasion?—to notice the introduction into this country of "certain views," which he thinks have "not been without a deleterious influence upon the minds of many" of the clergy. Those "views" are succinctly described in these terms:—

"The principal characteristic features of this system are the following:—exaggerated views of the efficacy of the Sacraments; unscriptural statements respecting the presence of Christ in the Lord's Supper, and the description of this festival as a sacrifice, instead of a commemoration of that sacrifice which was offered by the Redeemer once for all; the doctrine of sacerdotal absolution, as a power delegated to the ministry; the joining together of Scripture and Tradition, as co-ordinate authorities in matters of faith; a disposition to undervalue the privileges of the glorious Reformation, and to depreciate even those English Reformers whose claims to our gratitude are written in their blood; the merging of the individuality of each man, as a subject of the Holy Spirit's influences, in the Church collectively; and, chiefest and most pernicious of all, confused views of the fundamental doctrine of justification,—making it to depend, not wholly upon that extrinsic righteousness which flows to us from the merits of Christ without, but in part upon an inherent righteousness existing within."

To this, as a just description of "Puseyism," we have no objection. But we beg our readers to weigh the import of the last clauses in this passage. "Justification," we are told, should be made to "depend wholly upon that extrinsic righteousness which flows to us from the merits of Christ without," and in no part "upon an inherent righteousness existing within." If this be not an affirmation, in the plainest and strongest terms, of the doctrine of the imputation of Christ's righteousness, we confess ourselves unable to construe language. And if it do not involve at least a theoretical antinomianism, we strangely misapprehend its meaning.

It may not be altogether uninstructive, to put alongside with this extract the notice of a fact for which we are indebted to the Christian

Witness, that "Rev. Dr. S. F. Jarvis [a name not entirely new to Boston ears] has recently published a sermon, on the title page of which he designates himself 'A presbyter in the Reformed Catholic Church, in the U. S.' and in the preface to which he says, that in one sense the author calls himself a Protestant Episcopalian, but he prefers the simple title of a presbyter of the Reformed Catholic Church.' Truly, some movements advance, not "by slow degrees," but by strides.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The London Inquirer contains an account of the nineteenth anniversary of this Society, held on Wednesday, May 29, 1844. The religious services were attended in the Essex Street Chapel, where Rev. William Gaskell of Manchester preached, from 2 Corinthians, iii. 17: "Where the spirit of the Lord is, there is liberty." The object of the discourse was, "to show the pernicious consequences of the belief that salvation depends upon believing a particular creed." It appears to have given great satisfaction. At the close of this service, the Association proceeded to the usual business of the annual meeting, Thomas Gibson, Esq. in the chair. Various resolutions were adopted, after remarks from different gentlemen. These resolutions relate, first, to the Course of Lectures recently delivered in London under an arrangement effected by the Committee, which received "warm approbation"; secondly, to the illness of the former Secretary and faithful friend of the Association, Rev. Robert Aspland, "whose labors in the cause of Christian truth and liberty in every department which called for his aid, have been unwearied and invaluable; thirdly, to the introduction into Parliament of the Act for the securing of "religious property" to Dissenters, in which "the justice and liberality of her Majesty's Government," as well as "the wisdom and justice" of the measure itself are noticed; fourthly, to "the opposition" which the measure has encountered from "ministers and members of the Established Church, and from various bodies of Dissenters," and to the determination, on the part of the members of the Association, "to uphold those great principles,-the sufficiency of Scripture, the right of private judgment, and the duty of free inquiry, -in the recognition of which our English Presbyterian forefathers founded their unfettered religious institutions"; fifthly, to the "close union and the friendly relations with the nonsubscribing Presbyterians of Ireland, which the common danger and the common interest, in connexion with the profession of Unitarian Christianity, have occasioned."

On the same day the annual "Breakfast" of the members of the Association and their friends took place at the Crown and Anchor Tavern, at half past three o'clock, when a company of about three hundred assembled, and the chair was taken by Abraham Clarke,

Esq. of Newport, Isle of Wight. After the refreshment on the tables had been partaken, "sentiments" were proposed; which called forth remarks from the Chairman, who gave the usual introductory sentiment on such occasions-" Her Majesty the Queen: may her reign be long, peaceful and prosperous," followed by "Prince Albert and the other branches of the Royal Family"; Dr. Bowring, who spoke to the sentiment-" Civil and religious liberty all the world over"; Mr. Hornby, the Treasurer, in reply to-" Prosperity to the British and Foreign Unitarian Association"; Rev. Mr. Tagart, the Secretary, who prefaced the expression of "cordial thanks and welcome" to Mr. Gaskell, with observations on the value of Unitarian principles, and the countenance they had received from the greatest philosophers, poets, and theologians; Rev. Mr. Gaskell in reply, who spoke of the "crusade" which the supporters of the principle of "exclusive salvation" were carrying on, and which Unitarians particularly must resist as well as encounter; Rev. Mr. Hincks, in reference to the Anti-State Church Conference; — Field, Esq., and Rev. Mr. Madge, on "The Dissenters' Chapel Bill-may the glorious majority in the House of Lords be an earnest of approaching triumph in the House of Commons"; Thomas Gibson, Esq., and Rev. Mr. Hutton, in "compliment to the Irish deputation, and expressing a desire of increased intercourse with the Irish Unitarians"; Rev. Mr. Porter, and Rev. Mr. Armstrong, in reply; and Mr. Richard Taylor, in proposing a vote of thanks to the Chairman.

LONDON DOMESTIC MISSION SOCIETY.—We copy the following notice from the Christian Reformer for June.

"The anniversary of this institution, being the first of the kind established in England, was kept on Wednesday, 24th April, 1844. At 11 o'clock in the forenoon, divine service was performed in Dr. Hutton's chapel, Little Carter Lane, Doctors'-Commons, and a very appropriate sermon was preached on behalf of the Society, by the Rev. H. H. Piper, of Banbury, from Zechariah, iii. 2—4.

After the service, the chair for business was taken by Richard Taylor, Esq. The Treasurer, W. Wansey, Esq., explained the state of the Society's finances, which, on the whole, are flourishing, there being a greater number of annual subscribers than there were last year, and the Treasurer holds in his hands several hundred pounds towards the erection of a new building, as soon as an eligible spot of ground can be found for establishing a new Mission station.

The Secretary, the Rev. E. Tagart, then read the Committee's re-

The Secretary, the Rev. E. Tagart, then read the Committee's report of the proceedings of the Society and its missionaries during the past year, and which contained some very interesting and affecting details, "the short and simple annals of the poor." The report was adopted and ordered to be printed.

The usual votes of thanks were awarded to the officers and missionaries, and enlivening addresses were delivered by several of the gentlemen moving and seconding the different resolutions. Several handsome donations were announced in the course of the day, and there was a good collection at the close of the proceedings.

In the evening the missionaries, officers and teachers, were invited to tea by the Secretary elect, (J. Bateman, Esq., LL. D.) and they assembled accordingly to the number of between forty and fifty in the Mission Chapel, Half-Moon Alley. After tea, the chair was taken by the Treasurer, W. Wansey, Esq., and the proceedings were animated and interesting.

On the following evening (25th), there was a public meeting in the same place to consult upon the best means of promoting the Mission cause in that neighborhood. The chair was taken by Dr. Bateman, and the meeting was addressed by Revds. R. K. Philp and W. Vidler, the missionaries, and by Messrs. Wright, Cochrane and Ainger."

A LIBERAL CHRISTIAN .- We have met with frequent mention of "Joseph Barker of Newcastle," of whom some account is given in the following extract, and we think our readers will be gratified, both with the definition which he gives to the word " Christian," and with the knowledge of the fact that another cheap edition of Dr. Channing's Works is in course of publication in Great Britain.

"This single-minded, true-hearted disciple of Christ, whose expulsion from the Methodist New Connection has only opened to his untiring Christian zeal a wider field of usefulness, and whose talents, habits, principles, manners, and affections admirably qualify him as the missionary of Christianity to the people, is pursuing his good work of evangelical reform with the ardor and perseverance its hallowed and beneficent object so urgently claims and deserves. Pulpit and press are in constant employment by him for the furtherance of the enlightenment, the moral and spiritual welfare of the masses. Chapel and wayside, market-place and square, are to him equally eligible, so that souls may be won from error and sinfulness, and brought under the power and purity of the Cross. He has projected and is carrying out, by means of his own printing-press, an edition of the works of William Ellery Channing, which will place them within the reach of thousands, to whom they will be as manna from heaven. The type is clear and good, and the work is publishing in weekly numbers and quarterly volumes.

Our excellent friend and brother, in addition to many single tracts, is sending forth monthly an interesting periodical named 'THE CHRIS-In the first number, under the head of 'A few Great Principles,' it is stated, 'A Christian is one who believes that Jesus is the Christ—the Messiah; and who, under the influence of such faith, places himself under Christ's instruction and government. In other words, a Christian is one who believes that Jesus is the person appointed by God to be the Teacher, the Governor, and the Saviour of mankind, and who, under the influence of such belief, places himself under Christ, that he may learn and do God's will, and so obtain the

blessings of salvation.

'A man cannot be a Christian without faith in Jesus as the Christ, nor can a man be a Christian unless his faith lead him to give himself up to Christ, to be taught and ruled by him; but every one who does believe in Jesus as the Christ, and gives himself up to him to be taught and ruled by him, is a Christian."

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# CHRISTIAN CONFESSION OF FAITH.

THE history of the apostles is full of that instruction which is inculcated by example; nor is it destitute of another far less grateful kind, which may be derived from a view of their infirmities. They stood day by day in the majestic presence of the Son of God; hearing the impressive words which fell from lips, more eloquent than those touched with fire from the altar: witnessing the outward manifestations of such a spirit as never visited this dark world before. Yet, even with this example of more than mortal excellence before them, their faith occasionally faltered. "Grant unto us," said two of them, overpowered by the allurements of earthly ambition. "that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." "Ye know not what ye ask," was the calm and decisive answer. The disciples rebuked those who brought young children to Jesus, that he should put his hands on them, and pray: "Suffer the little children to come unto me, and forbid them not," was the language of the friend of man. So when the Samaritans, with their relentless prejudices against the Jewish race, refused to receive him, because his face was as if he would go to Jerusalem, some of his disciples asked that they might be permitted to call down fire from

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heaven and consume them; "Ye know not what manner of spirit ye are of," was the touching and dignified rebuke of him, who brought the gospel of good will to men. When calamity grew thick and dark around him, and the closing scene was nigh, it might have been expected, that those who had received from him such blessings as were never before revealed to men, would have stood unfaltering by his side; but we are told, in words of which the simple pathos was never yet exceeded, that his disciples all forsook him and fled. They left him to bear the burthen of his agony alone.

We here see the liability to error, even of the wisest and It was the purpose of our divine Master, to offer salvation to all our race; to invite all men to the living waters. His kindness was as comprehensive as the circle of the heavens; wherever there might be a soul to save, there was the message of salvation to go forth upon the wings of love. So it was, notwithstanding these infirmities, with those eminent servants of God, who sealed their testimony with their blood. The words, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," (John xx. 31) are believed to have been almost the last of the loved disciple, written just before, borne down by the accumulated weight of years, he went to his reward. The course of all the others was already finished. After this time, no commanding advocate of the new faith was left: no one of those, whose glory it was that they had conversed face to face with their divine Master. The great labor of the Apostles had been to guard the church against the many errors that were entering in. Even they, as we have seen, were not exempt from errors; nor was it to be expected, that those who succeeded them, should be more free from infirmity. Animated, as a great portion of them doubtless were, with earnest zeal for the faith, they sought to shield its purity by new devices. Then came the age, or rather the succession of ages, of creeds and confessions of faith, (beginning with the one erroneously attributed to the Apostles) which have done so much to deform Christianity, and impair

its lustre. Instead of invitation, they introduced exclusion; expulsion in the room of welcome; rejecting the weary and heavy laden; and, far from going out into the streets and lanes to bring the wanderer in they thrust out some who were already there, and double-locked the doors. Has not the care of most churches been rather to ascertain how many erring brethren they could shut out, than how many they could save? Such is the natural result of that sad perversion of the simplicity of the Gospel, which substitutes the glittering prize of ambition for the crown of him that overcometh, and grasps with convulsive effort to the heart what the Savior cast behind him in the days of his temptation. One would have thought, that the mistake of all this might have been readily seen in the fact that all the tests, which have sent countless victims to the cross, the scaffold, and the stake, are wrapped in terms of man's devising. The word of God has no language in which they could be uttered. It is the attempt to be wise above what is written that has converted the religion of peace on earth into an instrument of wrath and desolation; has made the beautiful garments of the church black with persecution, and red with blood. Yet these evils, great and manifold as they are, are not the offspring of deliberate wickedness alone. They come most frequently from the errors of the good, forgetful of the spirit of Christ in their zeal for the diffusion and preservation of his faith. They naturally flow from the attempt to impose tests which he never prescribed, and conditions of acceptance which are none of his.

What, then, is the creed and confession of our faith which Christ and his apostles did prescribe? We may find it in the words of John just quoted; we may find it written in characters of light upon the sacred pages. In the solemn hour, when our Savior held communion with his disciples for the last time before he was betrayed, he tells them, in that language of affecting beauty which has been transmitted to us by the disciple whom he loved, that men are to believe on him as the way, the truth, and the life: he prays for those who, through the preaching of his apostles, shall believe in him. It may be

said, that they were to be commissioned by the Spirit of truth. who was to come after his ascension, to promulgate what men might not then have been fitted to receive: but it is quite incredible, that he should have taught them to seek him in a way by which he was not to be found. Faith in himself was the test which he prescribed: and certainly no other was prescribed by those who heard the oracles of truth from his own lips. The express design with which his history and miracles were recorded by John, was that men might believe that Jesus is the Christ, the son of God: and the same apostle, in one of his letters, has expressed the same sentiment with even more "Whosoever shall confess that Jesus is the Son directness. of God, God dwelleth in him, and he in God," So said Paul to the jailor at Philippi, in reply to the question, what he must do in order to be saved: "Believe on the Lord Jesus Christ. and thou shalt be saved, and thy house." "The word of faith which we preach," said the apostle of the Gentiles, "is that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead. thou shalt be saved." Here then is the confession of faith ordained by Christ and his apostles. All others are of human origin: and when it is attempted to convert them into terms of acceptance, excluding, denouncing, and exterminating those who do not receive them, shame and dishonor are brought upon the Christian name; the authority of man is set above that of our Savior, and the very objects of his coming rendered vain.

There are many who will say, that to believe the Gospel is a merely intellectual act, which costs nothing, and of itself does little good: and that this is done by thousands, who have no more real sense of Christianity than many who have never heard the Savior's name. But this objection forgets the spirit and the words of Scripture. Belief, which begins and ends in barren propositions, is no belief at all: certainly it is not believing with the heart. If I am told that tomorrow's sun will never rise for me, and the assurance banishes no smile from the lips, or color from the cheek, am I persuaded of its truth? Do I believe in my heart that which kindles no emotion, and

leaves the feelings quiet as the mountain lake when all the winds are still? Well was it said, that faith without works is dead. There is a faith which believes and trembles, but re-There is a faith which hears the word of truth with. awe, but asks that it may not break the slumbers of guilty There is a faith, which finds the Christian requisitions too severe, and admits them to the mind, but shuts them from the heart. But these are not the faith which purifies the heart. and works by love. That real, living faith, calls into vigorous action all powers of the mind and of the affections, concentrating all, like the optician's lens, till the pale and ineffectual rays are brought together with consuming power. It presses on in its upward flight, with the untiring power of the eagle's wing; deaf to the soliciting calls of pleasure, blind to all the obstacles that crowd and gather in the way, and regardless of the power of death, so long as its eye continues fixed on the prize of its calling. Something of this may be seen in the deep enthusiasm which hurries the lover of science to fiery wastes, or the everlasting ice, to solve the mystery which others have sought to penetrate in vain: but a still higher example may be found in the soldier of the cross, who bears the errand of mercy into the dark and desolate places of the earth, visiting the forsaken, bringing back the wanderer, saving the lost: giving up through years of suffering, all that make the ornament and grace of life; and, if need be, resigning life itself as calmly as the smile changes on the infant's cheek into the thoughtful and serene expression of death.

If one should doubt, whether all Christian precept and action are comprehended in belief in Christ, the way to satisfy himself is short and easy. It would be absurd to say, that any can believe in him, who doubt the words he has spoken, or who fail to do as he commanded. No man can believe in Christ, and be without the love of God; without that confidence in him, and entire submission to his holy will, which shone in the daily beauty of the life of our great Master. No man can believe in Christ and be destitute of love to man—the great principle, inculcated in every discourse he uttered, and enforced by the

more impressive eloquence of his divine example: without which, all religious feeling dies, like the taper in mephitic gas. No man can entertain this faith, and fail to look upon himself as a sinful being, standing in need of the regeneration, which constitutes the change from life without principle, to the beauty of holiness: which raises him above the mist and vapors of the low places of the earth, to an elevation where the sky is always bright and the atmosphere forever pure. In fact there is not a duty of man, in his relations to God, his Savior, and and his fellow-men, one religious principle of action, one grace and ornament of the higher life within the soul, which is not comprehended in believing with the heart in Jesus Christ the Son of God.

### CAN THE VOICE EVER DIE?

Into the solemn cloister of the Past,
Unnumbered forms withdraw from living eye;
Their worldly influence declining fast,
Their places filled by others hurrying by.

That shadowy dwelling moulders not away,
Its columns crumble not, although unseen;
Where nun and novice mute devotion pay,
With hooded monk of sombre, stately mien.

There, pallid lips, most beautiful erewhile, Breathing low orison, or choral psalm, In mortal memory no longer smile, Nor break the quiet of oblivion's charm.

Yet, tell me, Spirit of revolving Time!
Tell me, if tones of tenderness and peace,
Which once have thrilled a heart with holy chime,
Will die away, as dreams of music cease?

Will any kneeling mother's fervent prayer,
Uttered in whispers o'er her baby's bed,
Faint from the pillow, like a breath of air
Wafted across the features of the dead?

Will murmured words of plighted love depart, Unmingled with the breeze's tender strain, And leave no lingering echo to the heart, Of early joy, to soften future pain?

And when a life we prize is lost in death,
Gone from the circle of our daily love,
Must the last accent of the failing breath
Be hushed, before the spirit mounts above?

It cannot be that words dear lips have spoken,
Their own deep requiem chant, or any sound
Hath from the solitude of silence broken,
Only to sink to silence more profound!

And so no voice hath into stillness died,

For like the waves around a sinking stone,
That circle o'er the undulating tide,

Sound vibrates into regions all unknown.

Winged like a seraph, it will onward float,
Onward forever, through unbounded space,
An alway deepening, more exulting note,
While spheres of air with wider spheres embrace.

Thy anthem it will swell, majestic Time!
Pealing the march of ages to their goal,
Blending in rolling symphonies sublime,
All strains discordant to the perfect soal.

B. P. R.

"Trust in Providence!" we say to ourselves; and trust is good; but we must not forget that God punishes the sinner and disciplines the careless. "Trust in Providence!" we say to others; and trust is good; but we must not forget the appointment of God, that man should help his brother.

# THE DUTY OF THE CITIZEN TO THE LAW.

A SERMON, BY REV. N. L. FROTHINGHAM, D. D.

1 PETER, ii. 17. Honour the king.

THE apostle Peter here expresses in a compact form what he had enjoined in a greater number of words before. mit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." So his "beloved brother Paul," writing to Titus, says, "Put them in mind to be subject to principalities and powers, to obey magistrates." And in the Epistle to the Romans he utters himself more largely on the same point. "Let every soul be subject unto the higher powers, for the powers that be are ordained of God." By which latter assertion we are to understand him to maintain simply the general doctrine, that government is of divine institution; and not that any particular form of it is so, and much less that any individual rules by so high a commission. Every ruler, however, represents the majesty of the state; and is by virtue of that office entitled to the respect of the citizens of the state. "Honour the king."

There is no reason for saying, then, that the text has no significance for us, who have cast away royalty, who are not the subjects of a prince, but the members of a commonwealth. It has as much significance for us as for any. For what is a king but a symbol of the public sovereignty, the chief of the public councils, the executive of the public law? His office is no true power, but as it is an emblem and agent of the power of the community, exercised for the maintenance of order and right. His person has no sacredness but for these associated ideas; but by the help of them it is sacred. It may appear in the shape of an inexperienced child, as it often has done; or in that of a delicate woman, as it now does in one of the

mightiest empires of the world. No matter. It represents the wisdom and the equity and the strength of the country, at whose head it is placed. Now, if we have the things signified, we may call the sign by one name or another, without seriously affecting the reverence with which it should be regarded. The sovereign is the authority under which we live, created by ourselves for our own controul and protection. monarch is the law. "Honour the king." Let that same sentiment of loyalty, which, in the dominions of the elder world, attaches to the regal prerogative,-to crown and sceptre. and the fortunes of a single person, and the pomp of a court, entwine itself among us round the laws of the land. We have laid aside much,—quite enough, some think,—of that outside show which seems to command the popular admiration. We have no artificial dignities. Let us take care that we do not give up the real things that they typify. Let us revere the sanctity of legislation. "Honour the king." We have so idealized power in the noble freedom of our institutions, as to leave none of the buttresses standing of ancient formality. Let us never throw down those principles of a righteous subordination, which are all that is up between us and anarchy. " Honour the king."

A charge has sometimes been brought against the apostolic writers, founded upon the passages that have been read, as if they were the advocates of a servile doctrine, and were too earnest in insisting upon allegiance to the constituted authorities. The most singular charge certainly that was ever brought against those great assertors of liberty, those most peaceful and most prevailing emancipators of the human race. They do indeed urge the obligation of obedience to the civil power, but never in language that cannot be justified by the most liberal philosophy. And the special reasons of their urgency were derived in part from that doctrine of brotherhood and equality before God, of which they were the most persuasive of all advocates. They saw that this doctrine, which in their minds was purely spiritual, was in danger of being perverted

to political discontent and sedition. They saw that the dispositions of many of their converts,—especially those of the Jewish race, who were impatient of a foreign yoke and looking out for their own king Messiah,—were prone to rebellion. They found themselves too, by their momentous position in the world, often called upon to set themselves in opposition to judge and priest and governor, to the usages and decrees of And their epistles discover now and then an anxiety lest these circumstances should betray their followers into the snare of a factious temper; leading them to seek rather social revolutions than the soul's new birth, and filling them with a spirit hostile to the submissive one of the Gospel. history of their times shows that this apprehension was not It was therefore, and from nothing like servilism, groundless. or the acknowledgment of a divine right in tyranny, that these heaven-sent men insisted on the obligation of submitting to the authority that was over them, though Nero then sat on the throne.

And if there was need of repeating this injunction, when the Gospel was first promulgated, for fear of mistakes and excesses; there is scarcely less need of it now, when the spirit of independence, after having triumphed by that Gospel's aid, and broken the yoke of arbitrary and irresponsible power, seems in some peril of mistaking its best friend for an oppressor, and assailing its own defences. There is an impatience of restraint that is mere wantonness and wilfulness, breeding disorder and running upon destruction. We must admit something that we will reverence; something that we will be bound by; something, in which shall inhere the prerogative to hold sway over the opinions and inclinations of the passing time; something that we will set aloft and hold inviolate. It is not an empty pageant that I contemplate, not an exalted accident, not a fiction of statesmen nor a toy of fortune, when I look up to the supremacy of the law. It is a true protector. It is a perpetual dictator. It has might and right both. It carries in its hand an indisputable sceptre. We have ourselves bound the diadem upon its brows, vowing allegiance. Honour that king.—'The

duty of the citizen to the law, in our present state of society, seems to me to be of an all but absolute nature. Not that questions of casuistry may not be started. When were they ever shut out? But the duty, abstractly considered, is scarcely less than absolute. For that is no authority at all, which every individual, or any one, is privileged to resist, whenever his theory or his interest or his passion sets itself in opposition. He affronts the whole in refusing a part. He may express in any single instance his discontent; he may arrange his objections; he may appeal to further legislation, in the hope that it will accord better with his reason or his wish. But that is the utmost. It is not submitted to his choice whether he will obey or be contumacious. All government is at an end, if private will may claim superiority to it. If it can prescribe only what all are agreed in, it can prescribe nothing.

If we examine what the apostle says in connexion with the passages quoted in the beginning of this discourse, we shall see described some of the motives that should lead a Christian man to the obedience which they recommend. The first is, because the "power is a minister of God to thee for good." It is a benevolent, preserving magistracy, a dispensation of benefits. It watches over your homes night and day, and protects your interests in the most distant parts of the earth and on the unapportioned sea. It vindicates name and fame. It guards your substance from injustice and spoil. It spreads its equal shield over the rights of the most helpless and unknown. It brings the high and the low together before its impartial eyes. It holds the persecuted and endangered in the hollow of its hand. It gathers the dissenting multitudes into one, establishing community in the earth. It is an echo of that great word "Order," the first commandment of God; and as it speaks, the elements arrange themselves, there spreads light, and there grows beauty, and there is ordained security, and there is awakened joy. Now shall this inestimable good have dishonours cast upon it, and be exposed to overthrow, because we are not satisfied with some of its ministrations? Grant that some of its processes should be slow and ineffectual,

and others of them should mistake and go awry; would you insult it to the face for that, and usurp its privilege, and introduce violence in its stead? Or should we not rather submit to disappointment and transient inconveniences for the broad blessing's sake?

Again; it is said of this same "power," that he is a "minister of God as a revenger" also, "to execute punishment upon him that doeth evil." "He beareth not the sword in vain," we read. Neither should he. Justice stands armed; and law, which tries, as far as human infirmity will permit, to represent justice, must be armed likewise,-" a terror to evil works." This is an appeal to our fears. And why should there not be such an appeal? We could hardly call that a power, which was unable to intimidate. It is a part of its essential character, not to recommend, but to enjoin; and it must possess the means of maintaining its dictation. There will always be need of coercion. I know not what encourages us to look for the time when the wicked shall cease from among men; when the hard and violent, the rapacious and crafty, those who must be kept down and those who must be compelled to restore and those who must abide the last penalties, the cruel and the dangerous, the thief and the assassin, the assailants of private innocence and the public peace, will become like those old monsters whom fabulous heroes destroyed from the earth. At any rate, "the time is not yet." Iniquity abounds, and must be repressed. He can scarcely be a thoughtful friend of his generation, who seeks to diminish the awe of the authority on which every thing that relates to social welfare depends. It is good, that they who devise wrong should tremble and forbear; and that they who have done the wrong should abide the only rebuke they can feel, and show in an example of suffering the only useful one they ever presented.

But not only for the wholesome dread of judicial pain and disgrace, the apostle goes on to declare, should men pay this homage, "but for conscience sake." That other motive is meanly serviceable. This is sublime. To do for conscience

sake,—that is, to act because we ought, and in the direction that we think we ought,—there lies an essential virtue. So let the wakeful world continue to think: --while seers of visions and dreamers of dreams prophecy as they will. "For conscience sake." Because it is fitting and right. Out of a sincere respect for the public authority and regard for the public peace. Not as by constraint but willingly. From conviction and not from fear. We obey most truly when it is from a principle of obedience. There must dwell some moral motive in it, to give it a merit as well as a use ;---to direct its activity. to keep it steady, to keep it alive. Further, the apostle puts this duty on the sacred ground of allegiance to a divine institution. He bids us take heed of resisting an "ordinance of God." With reason does he so represent it. That may certainly claim a heavenly origin, on which the existence of society depends. God brings us into that civil state, which without rule would be a self-contradiction; whilst He sits on high, the supreme source of all the power that He delegates. It is under His Providence, and according to His will, that the magistrate and the judge assume their stations. We must call that His appointment, which bears up so many other things that He appoints. We may conceive of government as that part of His administration of the world, which He exercises by the instrumentality of men. He thus presides over us in those relations which we sustain as members of a community. This is not the doctrine of despotism, but on the contrary that of the only genuine freedom that is possible. For it was well said by an illustrious statesman, that "when law ceases tyranny begins;" -the worst of all oppressions, the oppression of popular unruliness.

And once more; Saint Peter in the context writes, "Submit yourselves to every ordinance of man for the Lord's sake;" that is, as under the discipleship of the Gospel, and with reference to the will of the Master of Christians. That Master has said, "Render unto Cæsar the things that are Cæsar's." And the temper of his religion, though free and intrepid, and ready to make any sacrifices in the cause of right, is yet quiet and sub-

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dued, and ready to make sacrifices for peace also. It prescribes dispositions of patience and humility. Its teaching is a discipline. Its love takes the form of a law. It bridles the insubordinate passions of human hearts. While it confronts the wicked in their high places of pride, and sends forth its champions into the great conflicts of justice and humanity, it forbids every "railing accusation," it rebukes all the hot spirits of anarchy and disorder. If men were imbued more perfectly with its precepts, they would be less prone to disturb the general tranquillity.

Thus far I have attempted to speak of the sanctity of law, of what gives it sacredness, and of the motives set forth in the Scriptures for rendering it a corresponding obeisance. But it may be said that there is something even more sacred than that :--and we must admit that there certainly is. There is a law within us, copied as well as we know how to do it from that of the eternal rectitude; and we are to give the chief reverence to that. What it enjoins must be set above every other enactment. When it impels, we must move. When it restrains, we must hold back. When it inspires, we must speak. Conscience is a sovereign. Let it reign. "Honour the king." But let us be careful how we take its name to a falsehood, and plead its dominion where it is nowise concerned. We are not at liberty to invest with its holy attributes our opinion merely, which is so apt to be a prejudice or a freak; and much less our passion or our selfishness. We can hardly forget how much of that kind of conscience there is in the world;-seen but in opposition, known but by its clamour, acting but to agitate, and paying but very little attention to the consciences of the rest of mankind. When the profession is sincere and just, there is no other that should take precedence of it: though even then, we may believe that in most cases it would be better employed in controlling personal conduct than in shaking the State.

It would be out of place, however, to dwell longer on the exceptions, whether well or ill founded, to the doctrine just laid down. It will remain, I think, firm;—that every citizen

owes allegiance to the law. It is above him, though he helps to make it. It is above him, though he dissent. It belongs to the Commonwealth. It is not to be taken into private hands, lest a way be opened to confusion and every evil work. not this a truth to be very carefully considered by the people of this country? Is not its importance signified to us by many accounts that reach us from distant parts of it, and by signs now and then nearer home, and by the ferment of innovation that is every where at work? An evil genius of disobedience is loose. It has gone so far, once and again, as to arm mobs, and point cannon in the streets. What are the tidings of lawless violence that we are continually reading but so many alarmbells to awaken everywhere a spirit of vigilance for the public order? How long ago is it, since there was an insurrection in one of the States bordering upon our own; unpardonable, as I conscientiously believe, and threatening the most dreadful consequences? The little Commonwealth rose in its majesty,-it had won honour in that way some time before,—and crushed that attempt at revolution. I do not say this with any political feeling. I know nothing of sectarian politics. I should not dare, if disposed, to express or excite one emotion of a party kind in the house of the Lord, the God of truth and righteousness, the author of peace and the lover of concord. But I know treason when I see it, with its murderous hand and its gory face. I know civil war when I see it, and the frightful enormity of kindling it up in a peaceful and prosperous land. I claim to know it, and am bound to know it as a minister of the Gospel, when the dearest laws of society and the highest laws of God are set at defiance. What have we just heard from those regions of the distant West, that are so fertile in instances of lawlessness? When a citizen is murdered in his prison, under the pledged protection of the public authorities, it does not lessen in principle the crime, that the man was a mischievous knave and a vulgar impostor. But this took place-will you say?-on the foutskirts of our civilization. How much better is it, then, in the very centres of refinement? Many of us remember when "the monumental city" was

called by a very different name. Recent outrages of the most atrocious kind in a still nearer place are still shocking our ears. Such concessions have been made there to the turbulence of the mob, to the insolent terms proposed by boys and ruffians with weapons in their hands, as to fill the reflecting mind not only with shame but with the deepest anxiety. And as if there must be something even worse, reputable men, they who have a stake in society and a certain lead in it, consent to speak of such things reservedly and lightly, and even have the servility or the audacity to be their apologists.

But I turn away from these shuddering forebodings. Let us come down to smaller examples, and signs that are less threatening. Has there never been, even among ourselves, the same evil spirit of disorganization at work; sometimes exciting passionate multitudes to outrun or overrun justice, and sometimes attempting to browbeat that justice on its very tribunal? The least of its forms, and one that we may perhaps call innocent, is that which is rather of a speculative sort. It exalts in the face of authority some transcendental speculation, which tries to show that the new freedmen are independent of every thing but their own idea; that they are amenable to no earthly judicature and bound by no human institution; that they may disclaim all recognition of outward dominion, and own no land in particular as their birthplace or favourite under the circle of the sun. They will have all the benefits of society, while they scorn its titles, and abjure any sway that it can pretend to exert. Will it be a wonder, or no wonder, if among them persons shall be found, forward to convulse the country, which they declare it against their principles to defend? It is certainly not strange that they, who are anarchists and nonresistants at once, should refuse to protect their homes or even pay others for protecting them; -they, whose consciences will not let them strike a blow for honour or charity, for child or sire, to prevent wrong or outrage upon any living thing. Let every citizen as such contemplate the law. As such, he has no higher duty. As such, he has no other safeguard. " Honour the king."

My hearers, that relation will after a while be dissolved with all of us. We shall be the subjects of no regulations, the partners of no interests, the members of no community, here below. Forms and usages will have disappeared from before us. Principalities will be brought to nothing. There will be neither house nor land for us but the tomb or the sod; no legislator or prince, but He that judgeth the quick and dead. Let us prepare by the fidelities of our limited sphere for the presence of that infinite inspection, for "the city of the Great King," for the inheritance and company of redeemed souls.

### GLIMPSES FROM A CITY-WINDOW.

Ir sometimes happens that a resident in the city is compelled to a sort of involuntary intercourse with his neighbors. That kind of intercourse, at least, which comes from observation, goes on, whether one desires it or not. You may shut your eyes if you choose, at any time; but unless you do so, you will be very apt to notice what is directly before them. Among the many evils of a life in town, this is one. Among the petty annoyances, it may be reckoned as one of the chief. I have an abundance of reasons for disrelishing a dense population. I blame nobody for being homesick in the close environment of bricks and mortar. Suffocation is torture, infallibly. Any person who has passed his youth in the country, who has learned what it is to feel the inspiriting influences that belong only there, who has seen the glorious revelations of majesty, beauty and wonder that are unfolded there, may be pardoned if he never finds a home where they are denied him. poor exchange, indeed, from the green hill-side and the "pansied turf," to dusty pavements. And the short, occasional impulses of sweet, strong air that bountiful Nature is kind enough to breathe in upon the faint and weary multitudes of her chil-

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dren crowded here together, may only awaken a deeper longing after perpetual communion with her countenance,—her open, benign and loving countenance.

One of the causes, I was saying, that help to make this imprisonment irksome, is the proximity of human abodes. Their inmates overlook one another, and are put under a mutual surveillance. Every individual needs some space about him. A feeling of independence, as well as of devotion, grows up from a degree of solitude and separation. To stand alone literally, teaches us to stand alone intellectually and morally. The inhabitants of a metropolis have a tendency to become servile in their judgments, time-serving in their opinions, truckling in their speech, imitative in their customs, and cowards in their loyalty to conscience. Hence fashion has its centre of dominion here, and public opinion usurps the sway that belongs to God alone. These dangerous tendencies are not irresistible. If they were, our case would be hopeless. They can be overcome; and if we would be genuine men, or Christians, they must be.

And then the most vexatious inconveniences are capable of being turned to some good account. It is the part of spiritual insight to discern whatever of holy significance there is in the ugliest features of the discipline of life. It is the part of real wisdom to interpret and use that significance so that it shall strengthen all our better impulses, give us rational and cheerful views of our condition, bind us more closely to virtuous principles, and lead us to seek our supreme good above us and within us. So shall we transform our crosses into crowns. So shall we encourage thoughtful and reverent habits of the mind. So shall we who live in the spirit, walk in the spirit.

"If, on our daily course, our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.
O could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk,
Along life's dullest, dreariest walk!"

In a humble attempt to do this with reference to the position of publicity and exposure just complained of, I invite any willing reader to take me by the hand, and to come and sit down, indulgently and patiently, with me, at a city-window. I will only point to a few objects that have quite surrounded me with a world of interest, promising meantime to tell no family secrets.

ı.

The apartment where I am sitting, and where I have occasion to sit a considerable part of the day, looks out directly upon a row of rather ordinary dwelling-houses. The inmates of this block belong generally to the poorer class of citizens. While none of them probably are in distressing destitution, yet the best provided for among them are far enough from riches. Regular, strenuous labor is all that stands between them and the charities of the public. There is nothing, perhaps, to make them especially remarkable; nothing that distinguishes their lot from that of hundreds and thousands of other domestic circles, in this, or any equally populous place. The round of each day's homely occupations plods on. The garments are plain; the fare is coarse; the furniture is cheap and scanty. And so, for these mighty reasons, many a proud observer would hold them quite too low for his ambitious eye to dwell upon, and would scorn the story of their humble fortunes. Yet it is perfectly plain,—and a few occasional glances are enough to teach us the sublime truth,—that in every one of these little homes, all the solemn tragedy of human life has the sphere of its deep developement. Between any two of the partition-walls that divide these narrow abodes from one another, broods the sober mystery that gathers over the cradle and is hardly scattered at the grave. 'Joy makes the heart leap, and passion makes the lips tremble, anger flushes the cheek, and fear turns it pale again, good news awakens merry shouts, and sorrow wrings out bitter tears—within the enclosure that lies behind every threshold. Let me choose one of them as an example.— Among the members of that household, all accustomed to be

constantly moving about with liveliness, health and cheerfulness, I observed, about two months ago, that one was missinga girl of some twelve years, bright, active and laughing, of a clear, healthful face, graced by a most contented expression. She was not to be seen mingling, as usual, with her brothers and sisters. And presently, too, the rest appeared less gay. A thoughtful look came upon them, and the shadow grew deeper from hour to hour. They stepped softly and lightly about the house, as if some sleeper's rest were perilled by every foot-fall, and seemed to listen as they went. The father, who is apparently an honest, industrious mechanic, and has evidently an affectionate and tender heart, though a rough hand, came out of the door later and later each morning, and then with a reluctant step; and each evening he returned earlier and earlier, with a quicker pace, and an anxious effort at composure as he laid his finger on the latch. After a little while my attention was attracted to the windows of an upper chamber, where several phials became visible through the lower panes, and some one of the family would sit long, in a fixed posture, and then suddenly start, dispelling with a forced smile the gaze of sad apprehension, and dart away to the other side of the room. The physician's chaise appeared with increasing frequency, and his horse stamped longer and longer on the pavement after my own lights were extinguished at night; and when at length the doctor came down the steps, earnest voices could be heard in a low whisper before he turned away. Two country stage-coaches stopped at different times and left passengers,—passengers who were received with a strong grasp of the hand, but in silence and tears. And often, little bundles and parcels enclosing some delicacy for the sick one, or some cordial for the watcher, were brought and deposited without a word. Blessed ministration of suffering! It opens hearts to each other that were closed fast before: loosens the tightest grasp of selfishness; and makes beneficence and sympathy the free and spontaneous impulses of the soul.

At last, after about three weeks had passed, a day came when none of the inmates stirred abroad. 'The house was

shaded from the light, and a stranger would not have suspected that it had any inmate besides the silence. I waited with the impatience of an intimate friend for the crisis. Towards evening, the shutters were thrown open, and as the sunset's yellow radiance poured into the chamber, weeping eyes and sobbing breasts came and received its flood. The mourners' black habiliments were wrought, and those gloomy preparations went on, in which every movement adds a fresh pang to the tumultuous grief, and strikes harshly upon the wounded sensibilities. In due season, the slow array of carriages was drawn up; one by one, bowed down with affliction, the bereaved came forth; the hearse took up its light, emaciated burden; and the dark procession moved on to the great gathering-place of bodies parted from their immortality. Trouble did not end its dispensation here. It soon became clear that by the strange love of companionship that misfortunes have, pecuniary losses had followed hard upon the quenching of life and the laceration of dear affections. The man had been removed from his employment-who knows but by some unfeeling monster, because the love of his dying child had lured him from the full measure of his tasks? But I must not trespass over the limits of the information my eyesight afforded me.

And did eyesight show me any worthy and noble results, such as could vindicate to weak mortal judgments the trying Providence that took away that poor, honest laborer's joy? It showed me these: let the reader say if their beauty and their divinity do not uplift, dignify and clothe in majesty the hard trial that bought them. From that time forward, while the current of old occupations was gradually restored, a new and profounder principle was planting itself in the mechanic's heart, and bringing forth heavenly fruits. Daily the members of that household come into each other's presence and kneel in quiet adoration and worship. As they rise and separate, they wear a sign of "triumph over the world," written, like the seal of God, on their foreheads. They feel that immortality is no dreamer's fable now; that the dead live; and that the eternal life must begin here. And so it happens that what they

may have well done before by accident, or from an amiable temper, now takes the character of Christian virtue, because springing from a living faith in the heart. The fountain of that faith was unsealed by sorrow. As their renewed spirits look back on that bereavement, they behold the angel of death transfigured. From the soil that was moistened with tears has risen up a harvest of holy deeds.

II.

In the building adjacent to the one just referred to, there appears to be a boarding establishment for apprentices and clerks on small salaries. Most of them have come undoubtedly from the pure atmosphere and simple habits of the country; and it is curious to watch the process by which they become assimilated to the ways, the manners, and the language of the metropolis. The keepers of the house, it is easy to discover, are persons of excellent principles and kindly feelings. Their fastenings are all drawn at an early hour at night. They have a few books, and obviously encourage reading among the young men. On Sunday there is always devotional singing, and nearly all of them enjoy the quiet and healthy meditations appropriate to the first day of the week. There is a striking adaptation of sacred music to the pensive, half-homesick feelings that come up, especially on Saturday evenings and the Sabbath, in youthful minds separated from their kindred and birthplace and nearest friends. We all remember, in the early years when we were left for the first time among strangers, how, at these seasons, the image of familiar scenes came back with peculiar power, and the whole heart was so subdued and melted, that we wept, almost without knowing why. To bring the healing, comforting and soothing influences of religion around such a spirit at such an hour, is to give them a vantage-ground from which they must take possession of the soul. And the voice of melody steals into the purified affections as no other sound can. It puts the seducing pleasures of the senses farther away from the thoughts than ever.

But while this indescribable air of contentment and peace, this indefinable grace that hypocrisy never can put on, because nothing else in the world but virtue holds the secret of the charm,—while this is diffused over most of these young men's lives, there is one exception. I detected soon after he joined the rest that he began not to feel perfectly at ease among them; and that they had a secret distrust of him. ship with them became less intimate. His face lost its fresh hue of health, and a bad expression unveiled itself there, more and more distinctly. He appeared discontented and unhappy and restless when he took his place at the breakfast-table; and he was, without exception, the last to come in, in the evening, often arousing the good people after they had fallen asleep. As soon as his meals were over, he hurried away, shewing that his darling pleasures were elsewhere. Sometimes other companions, farther gone than himself in the haggard aspect of dissipation, but attempting gaiety, would accompany him to the neighboring corner, and there stand before they left him, with low, ribald talk and ugly, hollow laughter, urging him often with violent expostulations to something he yet dared not do. Last Sabbath morning, a dashing chaise, with one dashing occupant, stood waiting at the end of the street,-not bold enough to come nearer to its victim. The clerk passed hurriedly out of his lodgings, with guilt and shame and warning conscience speaking in every motion of his frame, sprang up beside the other, and they drove swiftly away. Why could not the mistaken, deluded man stay in that quiet and happy company? The church-bells were ringing as he went out, and he heard them, and they wakened old memories that he had a hard struggle to keep down and forget. No mother was by to win him back with the pleading of her angel-features. No sister was here to breathe in his ear her gentle admonition. No invincible spell of home came to shield his wavering resolution. These are all many miles away, in a rural valley, where no noise breaks the holy stillness, and where this loved son and brother is at this moment thought of with solicitude, and spoken of with pride, and prayed for with earnest supplication. Would to God there were no dreadful message, even now, preparing for its journey into that undisturbed retreat! I saw no more of the young man till the next day, Monday. He came, flushed and feverish, to his apartment, about the middle of the forenoon. A few loud and angry words were heard in his voice, and a mild reply of remonstrance from the hostess. He came out and departed sulkily, and in the course of the morning, his trunk was removed by a porter who came for the purpose. What has become of him, and what are the secrets of his future history, I am as ignorant as the reader. Let us hope that he has found the joy of new and better hopes, and the bright path of strong, earnest, manly reformation. Enough has been told to send home the lesson of watchfulness and prayer. One precept stands plainly written for us "Wherewithal shall a young man cleanse his way? taking heed thereto according to thy word."

## HYMN OF CLEANTHES, THE STOIC.

[WE give the following translation of this hymn, as a specimen of the best manner of the ancients in this department. While it is very far inferior to the Christian ideal, its philosophical dignity places it far above the puerile mythology of an earlier age. It is remarkable as containing an expression of the sentiment quoted by St. Paul from another heathen source, "for we are also his offspring."]

Most glorious of immortals, God of many names,
Almighty Jove, great Nature's Founder, who by law
Dost sway the universe, each child of mortal man
May sure invoke thee, for we are thy offspring;—we
Alone of creatures, that do live and creep on earth,
The mimicry of voice inherit; wherefore I
Will celebrate thee, and will praise thy might for ever.
This world, around the earth that rolls, is ruled by thee,
And willingly obeys thy voice, where'er thou lead'st.
So mightily in thy unconquerable hands
The two-edged, fire-born, everlasting thunderbolt,

Thy minister, thou wieldest. At its stroke all things
Of nature shudder. By its aid thou dost direct
The common reason, that pervades all things, combined
Of greater and of lesser lights.

No work is wrought on earth without thee, Deity, Nor in the ethereal pole divine, nor in the sea, Save what the wicked do, in their fatuity. Thou both dost know to make the even of the odd. And dost arrange the unarranged, and unto thee Unfriendly things are friendly. Thus into a whole Evil and good thou hast cemented, till of all One common everlasting reason is evolved, Which evil sons of men neglect and shun,-ill-starred: Forever longing for a heritage of good, Yet open not the eye to see, nor ear to hear The common law of God, the which would they obey, A happy life to lead were theirs, with inward weal. But they, devoid of good, rush to their random aims, This, toiling on in glory's painful strife, and that Ignobly bent on servile gain; these in the slough Of loose excess and the sweet works of fleshly lust: Fain would they all undo their own misguided ways.

But thou, all-giving Jove, pavilioned in dark clouds, Lord of the thunder, save men from the misery Of ignorance,—which do thou, Father, from the soul Scatter away, and give them to partake of that Supremest wisdom, whose monitions heeding, thou With justice governest all things; that honored so, To thee we may requite thine honor due, thy works Forever hymning, as becomes a mortal, since Nor mortal nor immortal greater boon can boast, Than with just praise to hymn the universal law.

H. W. T.

You have a certain position in society. Other men regard and treat you with a degree of consideration. It is well worth your while to ask, 'Why is this so? Is it owing to something within me, or something without me? to my character, or to my coat? to my heart, or to my house? to what I am, or to what I have? How would the matter stand, if I were respected precisely in proportion to my intellectual and apiritual worth?'

### "WATCH AND PRAY."

It was night; the last supper was over. The Savior, with his disciples, had come out to the Mount of Olives and the Garden of Gethsemane. At that solemn hour, while Jesus prayed in the agony of his heart, his followers, who seemed unwilling to believe their Master's announcement to them of the approaching trial, overcome with conflicting emotions of doubt and hope and fear, all slept. And their dreams were probably of worldly glory, and they saw in fancy the twelve thrones on which they were to sit in the kingdom of the Messiah. But they were soon awakened by the voice of their Master, addressing to Peter in particular that touching reproof, "Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation."

How soon were these words to be verified by the conduct of the disciples, and especially by that of Peter. He was ever foremost among them in his professions of fidelity. Full of enthusiasm and self-confidence, he had just been protesting his determination to die with his Master sooner than forsake or betray him. His spirit was indeed "willing," willing doubtless to taste the agonies of crucifixion, so it were in the cause and company of his beloved Lord. In vain his Master admonished him with affectionate earnestness to watch and pray, and in vain he spoke of coming temptation. The ardent disciple heeded it not. What need had he to watch and pray? doubting Thomas might have need to be vigilant and prayerful; he might need to have his heart strengthened and his faith confirmed; but Peter felt a fancied attachment to his Master which no form of danger could shake. Little did the passionate disciple comprehend the true trial which awaited him, and still less did he know how poorly he was prepared for any trial. Little did he suspect the seeds of sin that were sown among his good purposes. And when the hour came which was to put his fancied resolution to the test, at the first glimpse of real

danger—so soon as a call was made upon his moral courage and firmness—he who had but a few moments before avowed his determination to know nothing but his Master, now said with an oath, "I know not the man." Truly here was a solemn comment upon those solemn words of the apostle—"Let him that thinketh he standeth, take heed lest he fall." Peter not only thought, he knew—he was sure, that he stood; and yet the whisper of a maid-servant shook the tower of his strength and he fell—yet not irrecoverably. The mild eye of his injured Lord rested upon him—"the Lord turned and looked upon Peter"—that look told more than words could utter, it searched the depths of Peter's conscience, it touched the springs of repentance—"he went out and wept bitterly." And doubtless the experience of that hour determined him henceforward to watchfulness and prayer.

We ought each, whatever be our circumstances in life, to derive a valuable lesson from the history of Peter. disposition in man to slight the so called small duties of the present hour, to be dissatisfied with the sphere in which Providence has placed him, and to be ever looking forward to some very peculiar combination of events for the exercise of his fancied virtue. We are apt to overlook the daily and hourly returning events of common life, as occasions for the cultivation of goodness. We are too apt to be fancying how we should do, if we were tempted; as if every moment as it passed did not bring with it a temptation and a trial-as if indeed we did not bear temptations ever and every where within our own bosoms. But we forget all this; we fancy ourselves free from temptation, and imagine that we have only at most to be acquiring strength for the day of trial whenever it shall arrive. Yet every day is a day of trial. Every day presents occasions for the exercise of all the moral strength we can command; every day, and every hour calls for all the vigilance of which we are capable.

Supposing that we, like Peter, neglect the call of immediate duty, and waste our energy in anticipations of future effort, of conflicts and victories by and bye; supposing that we slight

the plain though apparently humble duties of the present moment, in the delusive idea that the time is not yet come for the trial of our moral power-what must be the consequence? If ever an extraordinary occasion for the exercise of our virtue should arrive, in what condition would it find us? Would it find us any the better prepared for meeting and overcoming great temptations, because we had been yielding to small ones all our days? Would the great occasion for which we had been so long looking, bring with it a supply of strength to make up for what we had been so long wasting in idle dreams? Let none of us encourage ourselves with the shadow of such an idea. The time which is not spent in moral effort, the time in which we are spiritually idle, is not only lost to the soul, but it leaves more to be done for future hours: and if even that day of labor to which we are looking should arrive, we should find that just in proportion as our work had been increasing on our hands, our strength had been diminishing, and that we had made but a wretched preparation for the struggle with great temptations, by suffering our moral strength to be hourly wasting away through sluggishness, indifference and sin. Peter made this sad mistake. He looked and longed for some great scene in which to display his courage and his loyalty. As the future grew bright before him, he overlooked the little duties and dangers, as they seemed, of the passing hour. could not "watch and pray" now; his mind was too full of coming trial and triumph, to allow him to think soberly of the importance of using the present moments for preparing and proving his soul. He could not then perceive that in his disregard of his Master's solemn and affectionate warning, he was already yielding to a temptation, he was already yielding to his besetting sin of self-confidence. He did not consider that he was thus all the while unfitting himself for future effort. He felt strong enough till the event made him sensible of his weakness, and filled him with shame at the thought that he had been slothfully dreaming of victory when he ought to have been girding for the conflict.

The example of Peter may serve to admonish us of the im-

portance of constant vigilance, and remind us that we need not look far or into the future for temptations; since they are ever at our feet, and hidden in the deep places of our hearts. his example remind us how important it is that our principles be tried and strengthened by the ordinary events and duties of each returning day. We ought ever and again to reflect with a watchful eye upon the course of our actions, our thoughts and our desires; for as the lightest feather will determine the direction of the wind, and as a straw will show the turn of the current, so to him who will calmly look back upon his conduct, actions apparently at the time the most unimportant, will serve to reveal the tendency of his character. He on the other hand-such is the power of habit-who sleeps on his watch and suffers his soul to be drifted down the tide of worldliness. will at last, when by some startling event or otherwise he is led to look in upon himself, find there a degree of depravity, the bare idea of which would once have filled him with horror.

We know not what temptations the future may have in store for us; we should pray therefore that God will not lead us into temptations greater than we can bear. What may be awaiting us, however, is all uncertain, but we do know what temptations already surround us, we do know or we may know our besetting sins. We do not know what occasions may hereafter present themselves for the trial of our patience, our humility, our resignation; but we do know, or have the means of knowing, whether we are peculiarly liable to be passionate or proud or petulant. Here then is the sphere for watchfulness. If evil dispositions have possession of our hearts, they will create their own temptations. The passionate man will never lack opportunities of losing his temper, the proud man of showing his pride; the heart unreconciled to God will never want occasions for murmuring. Let each one then watch against "the sins which do most easily beset" him. We are apt to fancy it some mighty merit in us, that we are free from faults to which by our constitution or circumstances we are not peculiarly tempted; and the easier the struggle, the more we are prone to pride ourselves on the victory. God looketh at the

heart, and if there be any evil disposition cherished there, which has become so familiar to us that we are almost unconscious of its presence, his pure eye will regard that very unconsciousness as an aggravation of our guilt. Our freedom from other sins will by no means clear us from the guilt of that one sin which secretly besets and conquers us—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

We need to search ourselves watchfully, not without prayer that God would cleanse us from secret faults. Our path, by reason of the temptations which on either side encompass us, is a straight and narrow one. We want light and we want strength. Therefore we are commanded to "watch and pray." Well has prayer been called

"A stream which from the fountain of the heart, Issuing however feebly, nowhere flows But with access of unexpected strength."

Let it be remembered however, that prayer can be of little profit to us, we shall have reason even to doubt its sincerity, unless it lead us to renewed watchfulness. "Either praying will make us leave sinning, or sinning will make us leave praying." But it is vain to attempt to open all the secret windings of self-deception. Suffice it to say, that our very seasons of prayer may be seasons of severe temptation, and therefore we should both "watch and pray." We should watch, in order that we may pray aright, taking heed lest when we think that we stand securely, we slip and fall.

C. T. B.

When any terrible event happens, we say, It is providential. But God is not a harsh despot, sending only alarms and afflictions upon his subjects. Is not every slightest thing providential, as well as every great thing? Our daily joys, as well as our occasional sufferings,—are these not providential? You breathe, and that is a providence. Let us not shut up the thought of the Heavenly Father into our moments of despondency and gloom.

### INTELLIGENCE.

INSTALLATION AT MANCHESTER, N. H.—Rev. A. D. Jones was installed as Pastor of the Unitarian Church in Manchester, July 10, 1844. The Prayer of Installation was offered by Rev. Mr. Frost of Concord; Sermon, by Rev. Mr. Putnam of Roxbury; Charge, by Rev. Mr. Gage of Petersham; the Fellowship of the Churches, by Rev. Mr. Miles of Lowell; Concluding Prayer, by Rev. Mr. Thomas.

The society is young, and is placed in an interesting position. Manchester is destined to be a town of very extensive manufacturing interests, as much so perhaps as any locality in New England, and will have, of course, a large population of business men, and young persons. This makes it extremely important that our faith should be planted there, and pure Christianity faithfully and powerfully preached. The only previous minister of the Unitarian society was Rev. Mr. Wellington, and his labors were not of very long continuance. Mr. Jones certainly could not desire a more inviting field.

The sermon was from the text, Luke xx. 21: "Master, we know that thou teachest the way of God truly."—Christ is the Teacher. His words and deeds are the Gospel. These, and not something else, constitute Christianity. When we would know what is true Christian doctrine, we must go literally to him. Theories, philosophies, metaphysics, put themselves forth as the truth of Heaven. But whether they be true or not true, they are not Christianity. A theory about the Gospel is not the Gospel. When, therefore, we ask what Christ really declared as his doctrine, we must take the words, as they fell from his lips, and let his single and divine voice be our authoritative instructer. Repentance, the beatitudes, forgiveness, purity of life, retribution, responsibility, renewal,—in these are found the real revelation of God to man.

INSTALLATION AT EAST BRIDGEWATER.—Rev. Nathaniel Whitman, formerly of Billerica, and recently of Calais, Me., was installed as Pastor of the Unitarian Society in East Bridgewater, on Wednesday, July 17, 1844. The order of services was as follows:—Introductory Prayer, by Rev. George W. Briggs of Plymouth: Selections from

the Scriptures, by Rev. A. R. Pope of Kingston; Sermon, by Rev. James Flint, D. D., of Salem; Prayer of Installation, by Rev. J. Kendall, D. D., of Plymouth; Charge, by Rev. J. Richardson of Hingham; Right Hand of Fellowship, by Rev. R. Sanger of Dover; Address to the People, by Rev. J. Whitman of Portland, Me.; Concluding Prayer, by Rev. E. Q. Sewall of Scituate; Benediction, by the Pastor.

The text selected for the sermon, was Psalm xxvii. 4: "One thing I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in his temple," The preacher proposed to consider, first, the necessity of religion and religious service; secondly, the utility of public worship and pulpit instruction; and thirdly, the pleasures and satisfactions of the sanctuary service.-The first point was argued from the past history of the world, from the universal experience of all nations and tribes, however barbarous, however civilized, and from the general assent, which the human soul renders to the proposition. Men will have a religion; if they cannot find a true system, they will embrace a false one. All that the friends of humanity can do, is, to enlighten this demand-bring it into the . radiance of divine truth, show it the simplicity of the Christian life, and the greatness of the Teacher. And here lies the necessity of the public institutions of religion. The prosperity of New England may be traced to her regard for religious institutions. Indeed, coming together to pray, to meditate, to take holy counsel, and to mingle, in sweet praise, heart with heart at the altar on high, cannot but aid the life. Only by abolishing the Sabbath, razing the churches, and disregarding the public service, can we see the ruin of irreligion, and the death of impiety. God forbid that the fatal experiment should ever be tried !- For proof of the pleasures and satisfactions of the sanctuary service, the preacher referred to such as had found joy in waiting there upon the Lord, peace in the day of trouble, hope in the hour of despondency, and a balm for every wound. He concluded his discourse with an earnest appeal in behalf of their new pastor, addressed to the people of his charge, with whom Dr. Flint had passed the earliest years of his own ministry.

There were several appropriate allusions in the different exercises to those hallowed associations, which cluster around this society, the effect of which was in a measure lost by the great length of the whole service. There are those still living who can remember the elder Angier, the first minister, who, if we remember aright, with his son, filled out the period of a century, wanting only about eighteen months, of ministrations at this altar. The new pastor is a son of the late wenerable and esteemed Deacon John Whitman, who died in 1842, at

the advanced age of one hundred and seven years and three months, having been a member of this church seventy eight years. The son has now come to minister at that altar, where for so many years the father waited upon the ordinances of religion.

The society in East Bridgewater has known many discouragements and trials. Eight years have elapsed since they have had with them a settled minister. Yet, with a very few exceptions, with or without a preacher, they have been constant in their weekly service. We hail it as a good omen that a waste place in Zion has been restored! It is perhaps a holier sign of the power and beauty of our faith, than the formation of several new churches upon the same foundation.

Anniversaries at the Cambridge Divinity School.-The Annual Sermon before the graduating class of the Theological School was delivered on the evening of July 7, 1844, by Rev. Ephraim Peabody. The text was from John vii. 17: "Sanctify them through thy truth." The object of the sermon was to show the importance of doctrinal preaching. The nature of it was in the first place remarked upon, as distinguished from controversial preaching, and as being the preaching of great fundamental and positive principles. The necessity of the preacher's dwelling much on doctrines was shown, first, because the morality of Christianity depends on the doctrines of Christianity; secondly, because it is the doctrines of our religion that give it power over the affections; thirdly, because devotion is very dependent on the reception and right appreciation of the doctrines; and fourthly, it was urged that the preacher should rely on the doctrines that Christ has revealed as first and fixed principles, not open to debate, and that he should trust to their power, and to Him who is the source of all truth, for the efficacy of his preaching.

The Visitation of the School took place on Friday, the 12th of July. Only four candidates appeared, to take part in the exercises, and to receive the certificates of a theological education. We cannot but record our deep regret that there was not a more considerable number—a regret which is but partially relieved by the fact that the two next classes are larger, we believe, than usual. Many parishes without ministers will be obliged to wait a long time before their want can be supplied. We trust that all of them will maintain their organization, their worship, their patience, and a steady growth besides.—The following was the order of the exercises:—Prayer, by Rev. Prof. Francis; Selected Hymn; Dissertation, by Mr. William G. Babcock, on "Knowledge of Physical Laws, as indispensable to the Christian

Minister"; Dissertation, by Mr. Rufus P. Cutler, on "The Church of the Past and the Church of the Future"; Hymn, composed by Mr. Hiram Withington; Dissertation, by Mr. Thomas H. Pons, on "The Grounds for expecting the Prevalence of a more rational Theology"; Dissertation, by Mr. Hiram Withington, on "The Mystical Element in Religion"; Hymn, by Rev. Charles T. Brooks; Prayer, by Rev. Prof. Noyes; Benediction.

The Meeting of the Association of the Alumni of the School, for business, was held at three o'clock, P. M. of the same day, in the University Chapel. The chair was occupied by Rev. Dr. Francis, the Vice President of the Association. On proceeding to elect officers for the ensuing year, the following were declared to be chosen:—Rev. Dr. Francis, President; Rev. Ralph Sanger, Vice President; Rev. Chandler Robbins, Secretary; Rev. William Newell, Rev. Cyrus A. Bartol, and Rev. Frederic D. Huntington, Committee of Arrangements. Dr. Lamson being first Preacher next year, by the election of 1843, Rev. Dr. Peabody of Springfield was now chosen second Preacher. Rev. S. K. Lothrop, having offered some remarks upon the removal by death of the late President, introduced the following resolution, which was adopted unanimously:

"Resolved, That the members of this Association deeply lament the loss they have sustained during the past year, in the death of their President, Rev. Henry Ware, Jr., D. D., and would place upon their Records an expression of their gratitude for his eminent services to the church and the world, their reverence for his exalted and consistent Christian character, and the affectionate veneration in which they will ever hold his name and memory."

After some discussion on the condition of ministers who are in pecuniary destitution and without parishes, sometimes enfeebled by age or disease, the consideration of the subject of providing some means for their relief was assigned to a Committee consisting of Rev. Messrs. Ellis of Charlestown, Noyes of Cambridge, and Miles of Lowell. This Committee was also requested to furnish, at the next annual meeting, a Report on the general topic of the frequent interruptions of the Pastoral relation.—The business having been thus transacted, the Association was adjourned, and reassembled at Rev. Mr. Newell's church, at four o'clock. The Address was then delivered, by Rev. Dr. Frothingham. His subject was, "The Present Posture of our religious Denomination." We have not asked an abstract of this finished performance from another, for we hope its author will gratify his friends by its publication. And we attempt no account of it ourselves, because we should only mar its perfection.

Unitarian Property in Ireland .- Our readers are aware that in Ireland, as well as in England, the Trinitarian Dissenters are endeavoring to obtain the possession of chapels and other property held by Unitarians. A decision of the Irish Court of Chancery, a few months since, has shown the necessity of providing some stronger legal security against the perpetration, under the sanction of law, of a great moral wrong. The Dissenters' Chapels Bill has therefore been brought into Parliament, by which the use of a chapel or other charitable foundation for the term of twenty-five years by any body of Christians is made conclusive evidence of their right to hold such property, so far as religious doctrine is concerned. The Bill has been violently opposed, but having the support of the Ministry, as well as the recommendation of intrinsic justice, it has passed through both Houses of Parliament by large majorities, and now remains only to be sent back from the House of Commons to the House of Lords for the adoption of certain amendments, and then to receive the royal signature. London Inquirer presents an abstract of the arguments on which the parties in this controversy rely, in so brief a compass and so clearly, that we transfer it to our columns for the information of those who may not be familiar with the subject.

"The legal proceedings which have been long pending against the Presbyterian Congregation of Eustace Street, Dublin, have at length been brought to a close. The case has been heard, and the Irish Chancellor has decided that the present holders of the Eustace Street Chapel, and the funds connected with it, being Unitarians, are not entitled to possess the said property. He rests his judgment on the fact, which he supposes to have been established by evidence, that the original founders of the Chapel and its endowments were Trinitarians. This is the groundwork of his decision. It is proved that the original donors were Trinitarian, and, therefore, he argues, the deeds which they executed, though they impose no creed—though they contain no doctrinal restrictions whatever—must be interpreted in conformity with the known sentiments of the authors.

"On the other hand, the defendants contend, that the founders of the Trusts were zealous asserters of the right of private judgment—that they prized, above all things, perfect religious freedom—that they were opposed to all creeds, and that they left their money, not for the maintenance of any doctrinal system, but for the support of those who should endeavor to diffuse the influences of the Christian religion according to the dictates of their reason and conscience. They maintain that so far as the trust-deeds are concerned, disputed theological dogmas are left 'open questions,' and that the one thing required is strict adherence to the great principles of religious freedom. In proof of their opinion, they adduce the trust-deeds themselves, in which, contrary to the universal practice, where there is an intention of limiting benefits to the holders of peculiar tenets, there is no mention whatever of a creed; they take their stand on these deeds, and contend that it is not allowable to travel out of them, for the purpose of fastening an interpretation upon them, to which neither the letter of the document nor the spirit of the testator affords any counterpance.

"This is the great general principle on which they rest their claims. But they allege further, that in the case of Eustace Street, all the original donors and trustees were not Trinitarians, and they adduce

copious evidence in support of their position.

"In his judgment, the Chancellor disallows the principle, and declares the evidence unsatisfactory. The property will therefore pass from those who have held undisputed possession for the greater part of a century, into the hands of a sect, which, however nearly it may agree with the donors as to theological dogmas, has ever been the bitter enemy of that great principle of religious freedom, of that catholic spirit, which they appear to have prized more than all creeds and articles."

MINISTRY TO THE POOR.—It is pleasant to learn that the form of Christian benevolence which has been found so efficient in this city under the name of the Ministry at large, is adopted, not only in other places in this country, but in England. Domestic Missions, as they are there styled, have for some years been sustained in London and other large cities, as Liverpool, Birmingham and Manchester. It appears from the following paragraph that a similar institution is contemplated in Leeds. The writer is speaking of the Unitarian congregation under the care of Rev. Charles Wicksteed.

"After morning service on Sunday, a meeting of the congregation was held in the chapel, when a resolution asserting the desirability of establishing a Domestic Mission was passed, and a Committee for the purpose named, and appointed to meet, the following evening, in the school room. At this meeting ten annual subscriptions of £5 each were offered, besides numerous smaller sums; officers were appointed, and a number of individuals undertook to ascertain the intentions of every member of the congregation, and to report the result next Friday, when there is no doubt a mission will be established under the most favorable auspices."

EDUCATION IN ENGLAND.—We are glad that even on sectarian principles, if on no better, provision is likely to be made for the instruction of some part of the immense mass of ignorance in England. The Established Church has been driven to do something in self-defence, and the Dissenters of various denominations are also moving in this work. See what the Congregationalists alone—if there be not some mistake in the paragraph—are doing.

"The Education Merement.—We are happy to say that the leading congregationalists of London are now aiming to augment the sum which it was proposed to raise for day schools in their community from £100,000 to £250,000, and the number of schools to not less than 500."

The English Wesleyans have also resolved to raise the sum of £200,000 within the next seven years, for the increase of the number of Day Schools in their several circuits.

#### THE

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#### A SABBATH IN THE COUNTRY.

N----, July, 1844.

Dear L——: As the hours of my first Sabbath from home glided by with so little to distinguish them from many others, I felt that I could scarcely fulfil my promise of writing a description of them, with either interest to you or pleasure to myself. But as they have since passed in review before my mind, I have thought that my first impressions of the Quakers, or—to use a more agreeable appellation—of the Friends, would not be wholly unacceptable to you.

I threw up my window when the sun was first peeping over the hills, and all nature seemed, from its freshness and beauty, to be giving a welcome to the day of rest. Cold and languid as our devotion becomes in the varied and enticing occupations of city life, it needs but a morning glimpse of our Father's beautiful world, to awaken its spontaneous offering—an offering of love and gratitude and confidence, that requires not the studied phrase or lettered form, for it is free and glad and childlike, and gushes forth—as God would have it—untrained, untaught.

I was still absorbed in admiration of the landscape, when the bell summoned me to the breakfast-room, where our little circle were already gathered. I expressed some surprise at the earliness of the morning meeting, to which my friend VOL. I.

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quietly remarked, "I love to have our Sabbath mornings more attractive and pleasant, if possible, than any others in the week. There is nothing that strikes more discordantly upon the spirit of holy time, than the hurrying to perform neglected duties; and I have usually found those who indulge in late hours on this day, to be such as, in the language of Jeremy Taylor, 'dress and comb out all the opportunity of morning devotion.'"

Our simple repast completed, I followed my friend to the garden, where plucking a lily bejewelled with dew-drops, she said, "I shall make from this a lesson for my Sunday scholars." "And do you really enjoy teaching them?" said I; "do you find anything to compensate you for the labor and anxiety necessarily attendant upon a faithful discharge of these Sabbath school duties?" She looked up sorrowfully at the doubt implied in my question, and replied, "An answer is better given in the words of another—'I love these children! And it is no small thing when they who are so fresh from the hand of God love us." She left me as she spoke, but she had revealed in a single sentence the whole secret of her success in teaching.

In the forenoon I listened to a vigorous discourse from our favorite preacher. The earnestness and dignity of his manner gave force and persuasion to his words, and his voice, so deep and sweet, is like a stream of music that thrills your very soul as you listen, and haunts your memory long after its last notes have died away. I returned to my room; my friend had been quietly but affectionately mindful of my gratification. A low seat had been drawn to a shaded window, to which a honeysuckle had been trained until the blossoms came within reach of my hand, and shed a delicious fragrance through the apartment. Upon a table near by, she had arranged her favorite authors, Channing and Greenwood and Ware, and Thomas-a-Kempis and the sweet poet Bowring. I opened one after another; the mark of her pencil on the margins told where she had found enjoyment in her quiet hours. But she had added something more eloquent than all. In a tiny vase among these labors of the departed was a living lesson from nature—a rose-bud in its simple drapery of moss. I took it up and dwelt lovingly upon its beauty, and thought I would welcome the angel of sorrow, if he would leave me as his parting gift, like the fairy to the rose-bud, a new grace, even the humility so beautifully typified by the moss.

In the remaining service of the day I joined with a company of believers, whose rigid simplicity and peculiar tenets distinguish them from every other sect of Christians. Will you bear with me, while I speak of some points in which the belief of the Friends has commended itself to my regard, and some few reasons why I should give the preference to "Liberal Christianity"? There is a great advantage in thus mingling with our fellow-Christians of every faith, and seeking with the spirit of candor for all the true and good that may be developed in their lives and practice.

While sitting among those silent worshippers, there seemed to me to be a beauty in the openness and fearlessness with which the Friend acknowledges his principles. He believes that certain doctrines are true, and he adopts a dress which marks him as a disciple of those doctrines, wherever he goes. There is no shrinking from the avowal; there it is, as distinctly told as if the name were written legibly upon the forehead. In the days when persecution and death were the reward of his adherence, he still wore his broad brim, and addressed every one with his simple "thee and thou." He is thoroughly consistent too. He believes in the equality of all men, and he will neither tolerate slavery, nor address a king or a ruler with more respect than the yeoman or the peasant. Throughout his faith there is the same unbending consistency, and the belief and the confession are synonymous. He has set up his standard, and he never falls below it, but however widely others may differ from him, he neither denounces them, nor invites them to controversy. He believes there is salvation to be found within his own borders and he remains quietly within their influence, leaving others to enjoy a different faith without molestation. Oh! if the spirit of proselytism that goes stalking through the world seeking whom it may convert, would

learn a lesson of wisdom from the Quaker, how much more love and peace would there be in the midst of all our churches!

While, however, I would never cease to be an advocate for peace and love as the great elements of Christianity, I would on all proper occasions have our Christian ministers distinctly present the Bible doctrines of our precious faith. There are some who would doubtless look upon this as a sectarianism that would be dangerous in its tendency. But for one, I have no fear that the labors of the true missionary will be ineffectual or injurious, should he so preach. Moral and religious duty is so indissolubly connected with the views we entertain of God and Christ, of sin and reconciliation, of reward and retribution, that to separate the one from the other is to destroy the very bone and sinew and vitality of any preaching and any faith.

The form of speech of the Friends strikes me pleasantly. There is something cordial and pleasing in their use of the pronouns, which is strongly contrasted with the coldness of our second person. In every day life and with equals the pronoun, you, is perfectly agreeable; but we need something more to designate those to whom we would give special marks of respect or regard. A character drawn by the "exquisitely feminine" pen of Miss Bremer, in speaking of an interview with a friend, says, "and we were thou and thou." Can you imagine words so few in number, at once so musical and so expressive of confidence and affection? Why might we not, in addressing those who are our superiors in age and knowledge, adopt this or a similar form?

The greatest charm and the most strikingly marked individuality of the Friends are found in the faith they cherish in the "inward light." There is nothing more delightful than to meet with one who is unconsciously leading a life of purity, without stopping to weigh public opinion or calculate selfish results, but only asking of his own soul, "is it right," does his duty, whatever it may be. But unfortunately such instances are comparatively rare. Looking abroad upon the arena of society, and witnessing the selfishness, the insincerity, and the falsehood that are there constantly struggling for the mastery,

we cannot but welcome, with a cordial grasp, any who are willing to utter truthfully the word that is within them or be silent. The result of so much inward communion is visible in the peaceful principles of the Friends, and these again act habitually upon the disposition and give a peculiar sweetness and gentleness to Quaker manners. It is sinful to give way to passion or anger,—such is their creed,—and the daily discipline of the spirit bears witness to the power of their faith over action.

There are some points, however, to which this doctrine of the inward life leads, that I am far from prepared to believe are either efficacious or salutary; I allude more especially to their views of the ministry and the simple ordinances around which time and early association throw such hallowed remembrances. Accustomed as I am to an educated clergy, the homeliness of style, the logical deficiencies, and peculiar intonation of Quaker preaching fall painfully on the ear, and on the understanding. You may reprove me for the confession, and ask me if truth ought not to be equally acceptable in whatever garb presented? "Certainly," I reply, "but style is the gossamer on which the seeds of truth float through the world." And if it were not intended that outward grace should give a charm to truth, why was eloquence given to man, or the love of music implanted in the soul? Why bestow beauty upon the perishing things of nature, and leave the mind, which alone is destined for immortality, without the robe of loveliness which cultivation and refinement will throw around it? Of the value of the ministry as an institution I need not here speak; it has been often and ably discussed elsewhere. Would you see a people worshipping according to the dictates of conscience without its aid, go among the Friends; there the experiment has been fairly tried, with what results you can judge.

In connexion with this part of my subject I have a single thought, in regard to the sepulture of the dead, at which there is only a "silent sitting," or such a word as may be uttered by any present. If there is any time when we feel the worthlessness of self-dependence, when we feel that not from our-

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selves, but others, must come the healing words of consolation, it is when, with bursting hearts, we are called to lay our loved and cherished ones in the dust. We have held silent communion with their spirits, as we have sat hour by hour gazing on the pale, cold features on which death has set his seal. But when these features are shrouded and withdrawn, and our first lonely hour comes upon us in all its bitterness, oh! then a gentle voice pleading with our Father, that a calm submission may be ours, and reminding us of the heavenly joys of the departed, comes soothingly over the spirit, and brings the quiet of a chastened and yielding heart.

I know, dear L-, that I have but touched upon the surface, while deeper truths and more significant teaching would reward the seeker; but my opportunities of observation have been very brief as yet, and I have merely given what I promised at the outset-first impressions. The more I mingle with those of other churches, the more do the chasteness, simplicity and beautiful adaptation of the faith we cherish, stand out in bold relief from every other system. It does not compel us to duty by denunciation and fear, but wins us with the spirit of love to do our Father's will. It does not weary us with cold forms and empty ceremonies, but is content with those the Savior himself observed. Neither does it abolish all outward symbols, for there is sometimes a necessity for stimulus from without, to quicken the indifferent and arouse the sluggish. But with the word of God and the teachings of Jesus for our only guide, we should be led to a heartfelt and truth-loving worship. To me the faith which we hold seems to be in unison with high intellectual cultivation, with noble and expansive views, and with all the tenderness and grace of which the human soul is susceptible. But of what benefit is it, that so precious a faith is intrusted to us, if we do not give it the warmth and freshness of real attachment? Of what use to us, that the doctrine is beautiful, if it lie neglected and forgotten, and our best powers be spent in the service of the world? It is time we were more in earnest. It is time that the vital breath of the living soul should be infused into these cold and indifferent

hearts of ours. The flower will not blossom without the warm sunshine and genial rain. The fruit will not be perfected, unless guarded from the insidious attack of the corroding worm. The intellect will not grow unless strengthened by study and thought; and no religious faith will fulfil its mission of good to the world, unless it be warmed and purified, and guarded and strengthened by the watchful care of its disciples.

A traveller riding wearily along in the heat and dust of a summer's day, saw underneath a dial by the wayside the motto, "I count only the hours that are serene." It was a lesson of wisdom, and he turned back in thought to "bright and gentle moments," and went on hopefully. If there are any seasons worthy of being treasured up for such remembrance, they are those Sabbath hours, which we spend in some sheltered nook, far away from the excitements and clashing interests of society, where the tranquillity and beauty of the scene bring our Father and peace-loving Savior directly to our spiritual vision. May you, my friend, forgetting your despondency and bereavement, count only your sunny Sabbath hours, and like the Gottreich of Richter, lay them carefully by in your memory—holy reminiscences—to assuage the sufferings of old age and of death. Very truly, yours,

Life.—How solemn is life! Preachers tell us of the solemnity of death, but it is life which makes death solemn. Take away the responsibilities of life, and the death of man becomes as the death of the brute. Life is full of duty. Life is the scene of trial. Life is brief, and yet consequences of immeasurable extent and incalculable importance hang upon it. Its issues run into eternity, and connect themselves with all that is most fearful and all that is most delightful in human experience. Character is formed and destiny determined by the few years of mortal existence. How then can thoughtful men, how can reasonable beings spend life in any other than a Christian diligence, making a faithful use of opportunities which are the trusts God has committed to them.

### THE MARTYR.

The incidents of the following lines were suggested by the narrative of the martyrdom of Perpetua, A. D. 202. See Milman's History of Christianity, Book II. chap. viii.

THERE sat within a dungeon's gloom
A female form of mournful grace,
For thoughts of death's approaching doom
Had driven the rose-tint from her face.
Yet not for that, amid her woe,
Did her high heart its faith resign;
And that pale cheek at times would glow
With lustre glorious and divine.

They came, the dear ones of her hearth,
To whom her earthly love was given;
They strove to win again to earth
The spirit, ready now for heaven.
Husband and sister plead in vain,
In vain, though burning tears replied.
To love she gave those drops of pain,
Triumphant over all beside.

Her aged father came and knelt,
Bowed his white locks before his child;
And the sad daughter deeply felt,
Yet through her tears looked up and smiled.
They brought her infant; as he lay
Before her, slumbering calmly there,
Almost the mother's heart gave way,
But God had heard the martyr's prayer.

And strength was given. "My child shall be Safe in thy sheltering care, my God!
I give him, this sad hour, to Thee;
And when this dreadful path is trod,
May I not hope, in robes of light
To hover round his slumbering head,
And o'er my father's locks of white
A spirit-daughter's blessing shed?"

She died. That spirit, calm and high,
Sustained her through the dreadful hour.
She died, as those alone can die
Whom faith in God has girt with power.
With blanched lips the crowd beheld
'The lion o'er his victim stand;
But high the hymn of triumph swelled
That night, amid the Christian band.

For she, the holy, was at rest;
For her a glorious crown was won,
And now, in mansions of the blest,
On that fair brow forever shone.
And courage rose to meet their death,
In those the Christian's path who trod;
And, struck by her undaunted faith,
A thousand heathen turned to God.

S. G. B.

## THE CHRISTIAN'S WORK.

A SERMON, BY REV. ADDISON BROWN.\*

2 TIMOTHY, iv. 5. Do the work of an Evangelist; make full proof of thy ministry.

An Evangelist, as I shall now use the term, is one who learns the doctrines of Christianity from the Evangelical writings, from the Gospels of the New Testament. To do the work of an Evangelist is to preach the truths of Christianity, and to live in accordance with its spirit. The Evangelist is to "make proof of his ministry" by the purity of his personal character, the active benevolence of his life, and the earnestness and simplicity of his Christian discourse.

And every Christian believer, whether ordained minister or layman, whether man or woman, should regard himself as an

\* Presched at Fitzwilliam, N. H. at the Ordination of Rev. John S. Brown, June 12, 1844.

Evangelist, as a teacher of true religion. Learning the doctrines of Christianity from the teachings of Jesus himself, and imbibing the spirit of his divine Master as it appears in his words and his actions, the disciple of Christ should proclaim those doctrines with his lips, and exhibit that spirit in his life. In public and in private, among friends and foes, in the midst of the pure and when surrounded by the vicious, at all times and in all places, he should preach liberty, holiness, love. Constantly inhaling the pure, fresh air of heaven, he should perpetually breathe forth the celestial spirit of his Master.

The Evangelist must preach the Gospel: not himself, but Jesus; not his own fancies and opinions, but the everlasting truths of Christianity; not the inventions and traditions of men, but the precepts of Christ, the commands of God. The great, fundamental, vital doctrines of our religion,—the paternity of God, and the brotherhood of man, the immortality of the soul, and a future life of just and impartial retribution; and those imperative duties which result from our filial relation to God, and our fraternal relation to man,—these constitute the great themes of his discourse. And the source whence he draws these themes is the teaching, the character, the life of the Savior; who is "the same yesterday, to-day, and forever."

But the unfolding and application of Christian doctrine—the administration of the Gospel—must always be adapted to the peculiar wants and circumstances of the age. What is suited to one age and country may not meet the wants of another country or a succeeding age. And such is the wonderful nature of our religion, that it is adapted to every condition of society. Its great truths meet the wants of man in every stage of his intellectual and moral culture. It stoops to the lowest capacity, and soars above the loftiest. But the Evangelist must present the truths of Christianity in the way best suited to the peculiar character and condition of those to whom he ministers. Milk for babes, strong meat for men.

And now it seems to me a suitable occasion to make the inquiry, What is the special work of the Evangelist at the present time, and in this Christian community? What is the

special work which the enlightened, liberal-minded Christian, whether layman or clergyman, is now and here called upon to perform? What is the mission which every well informed disciple of Jesus, whether male or female, is expected to fulfil in this age and this country?

To a few remarks in reply to this inquiry, I now respectfully solicit the attention of this Christian audience.

In the first place, it is the urgent duty of every enlightened, liberal-minded disciple of Jesus, to hold fast, and to carry into practice, the great principles of Christian freedom and liberality.

The principles to which I refer require that every man be left free to examine the Gospels for himself, and to decide for himself what they teach. No man is to be bound by the authority of the Church, the decisions of Popes or Councils or Synods, or any other body of men. Every individual is to judge for himself what is right and true, and to his own Master must every one stand or fall. "Why even of yourselves judge ye not what is right?" is the pertinent inquiry of the great Teacher.

And again, the principles to which I refer, require that we recognize and treat as Christian brethren all who call themselves Christians. However much our brother-disciples may differ from us in their opinions, in their modes of worship, or in the rites and ceremonies which they practise, we should be ready to extend to them the hand of Christian sympathy and communion. There is no liberality in recognizing and treating as Christians those who agree with us in faith and practice. They only are truly liberal who give the hand of Christian fellowship to those from whom they differ, and widely differ, in matters of doctrine, and modes of worship. "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?"

The word "heresy," in the usual acceptation of the term, should have no place in our vocabulary. To all who profess to be the disciples of Jesus, however absurd and erroneous we may regard their articles of belief, we should cordially proffer

the hand of Christian sympathy and communion; and if it should be rejected, let not the guilt attach to us.

And should the members of the denomination with which we are most intimately connected ever depart from these broad and liberal Christian principles, should they ever deny the name and refuse the fellowship of Christians to any who claim to be the disciples of Jesus, they will lose the respect and confidence of men of liberal and enlarged minds; will cease to occupy that dignified position among Christian sects, which they now occupy; will no longer be looked to, as the reformers of the age, but will be supplanted by those who shall have broader views, and cherish more enlarged and elevated purposes and aims.

Let us then, my brethren, hold fast the *liberty* of the Gospel; and let us cherish the enlarged and liberal spirit of our religion, and never suffer ourselves to be entangled by any yoke of sectarian bondage. For these principles of Christian freedom and liberality, let every well informed disciple of Jesus earnestly contend. It is a part of the great work which he is commissioned to perform.

In the second place, it is the duty of an enlightened Christian to labor earnestly to disburden our religion of every thing which does not properly belong to it. The accumulated errors and traditions of ages have been added to the few simple truths which Jesus proclaimed. And in every age of the Church, from the time of the Apostles down to our own day, very many streams arising from the impure fountains of Jewish institutions and ideas have mingled more or less with the clear waters of Christianity, and rendered them turbid. So that with Jewish traditions on the one hand, and ecclesiastical corruptions on the other, the Gospel of Christ has been greatly obscured and its power essentially weakened. Most of the infidelity that exists among us-and it is to be feared there is much of it—is to be traced, not to Christianity itself, but to something foreign to it, and for which it has been supposed to be responsible. Many doctrines embodied in the creeds of the Church, and taught as Christian verities, have appeared so repugnant to well established truths and principles, and so abhorrent to the human mind, that they have been dismissed as false, and the religion to which they were supposed to belong has also, and in consequence of them, been discarded as a human invention.

The objections which have been raised against the authenticity of some of the Old Testament Scriptures and the credibility of many of the facts therein recorded, as well as the objections to some of the representations which they give of the character, actions and requirements of Jehovah, have been thought-erroneously thought-to hold good against Christianity itself. Whereas the religion of Jesus should stand on its own foundation, and should be held responsible for nothing which it does not itself teach. "It is astonishing," says Mr. Fox, an able English writer, "how much has been written by both parties in this controversy, which is completely beside the mark; how much has been proved or disproved which mattered nothing, whether true or false, to the great question at issue. That question is really a bare historical fact, did Jesus of Nazareth rise from the dead? He who disproves that fact, destroys Christianity; and he who has proved that fact, has proved Christianity. When deists object to the way in which Jewish warriors used their victories, or Jewish prophets communicated their instructions; when they assail the apostleship of this man, or the authority of that book; when they detect exploded philosophy in Moses, or inconsequential argument in Paul; when they labor to show a proverb not wise, or a precept not practicable; when they argue that Joshua was not merciful, and David not pure, and the Jews not refined, and the insane not possessed: and when they call this disproving Christianity, they are as trifling as the divines who, with infinite zeal and toil, meet them on all these points, and call that establishing Christianity. Were the deists completely triumphant on every one of these points, (which is very far indeed from being the case,) still Christianity would not be demolished, would not be shaken, would not be touched. It would stand like a castle on a rock; and all that the combatants had ascertained would be, whether certain plants at its base were weeds or flowers."

Then let every well informed disciple of Christ regard it as his special work, to disencumber our religion of every thing foreign to it, and let him present it to the minds of men as it appears in the four Gospels, as it comes from the words and character and life of the Savior, in its native beauty and power; and being thus presented, together with the historical proofs of its divine origin, it cannot fail to inspire men with faith in its truth and its heavenly descent; it cannot fail to convince the understanding, to touch the heart, and to purify the life.

In the third place, it is the work of every enlightened, liberal-minded Christian of this day, to do what he may, to give freedom and expansion to the human mind: to emancipate his fellow-men from the tyranny of bigotry, prejudice, custom, party, sect; to enable them to think, to examine, to judge for themselves; to raise the mind to that intellectual and moral elevation, where its vision will not be obstructed by those mists and fogs of ignorance and prejudice, which hang over the great mass of mankind in almost every community. He should labor to quicken the souls of his brethren; to wake them up to study and reflection; to inspire them with self-respect, and self-reliance; to lay open before them the boundless fields where truth lies exposed or concealed, and to encourage them to go forth themselves in search of that pearl of inestimable value.

The liberal-minded Christian should not be so anxious to convert men to the belief of any peculiar tenets, as to enable them to examine the great subjects connected with religion thoroughly and impartially, that they may come to conclusions satisfactory to their own minds. He should labor, not so much to increase the numbers of a particular sect, as to enlarge the great church of the virtuous, the enlightened, the pure in heart.

Let the mind be free; let it be emancipated from the bondage of ignorance, bigotry and sectarianism; let it be so enlarged as to take in the views of all sects; let it be so trained and cultivated that it can separate the true from the false; and let it be so imbued with the spirit of true religion that it will follow its own convictions of duty and right: and we need not trouble ourselves about the peculiar creed men may adopt. The freedom, the expansion, the elevation of the mind, and not the inculcation of peculiar articles of belief, is the great work of the enlightened, liberal Christian of this age.

May there be raised up perpetually among us a race of men, who shall be the intellectual, the moral, the religious lights of the age: men, who, like the venerated Channing, shall give light and life to all sects; who shall raise on high a standard of character and of action, to which the honest and enlightened of all parties shall look with trust and reverence.

In the fourth place, it is the work of the liberal and enlightened Christian of the present day, to do what he can to have the principles of our religion carried into general practice in society; to have them acted on in all public, as well as private affairs; to have them recognized in state as well as in church matters; to have them guide men in their business no less than in their devotions; to impress on men's minds, that wherever they are and whatever they do, they must yield themselves wholly to the guidance of a Christian spirit.

The day for doctrinal controversy has mostly passed by. The struggle in which many have been so earnestly engaged for several years past in defending the truths of the Gospel against the errors of creeds, has nearly accomplished its work and ceased—at least in this neighborhood. It now remains, that the principles of the Gospel be more effectually applied to the spiritual renovation, and improvement of society. It is not yet fully understood that Christian nations, in their intercourse with each other, as well as individuals, should be governed by the spirit of Christianity. For even in this nineteenth century of the Christian era, instead of enacting laws and adopting measures for their mutual benefit, for the good of all, they have armies and navies and fortifications and tariffs, for protection. Yes, even Christian nations must protect themselves against the encroachments of Christian nations! Nor do I deny that in the present state of civilization and religion the means of protection just referred to, are necessary, and for a long time

to come I fear they will be found necessary. But this is a sad story for our missionaries to carry with them to heathen lands!

Now all this must be changed. And the change must be effected by the influence of enlightened Christians. War must be changed for peace. The implements of warfare must be converted into the implements of agriculture and the useful arts. Swords must be beaten into ploughshares, and spears into pruning-hooks. And the intercourse of nation with nation must be for their mutual benefit.

Again: consider the outrages against law, morals and decency that have been committed in our halls of legislation, by those very men whom the people have chosen as their legislators. Think of the efforts that have been made and are still made by some of our rulers to extend our dominion over regions cursed by slavery. Call to mind the base dereliction of duty which some holding important trusts have been guilty of. Reflect on the vile slanders circulated through the country for party purposes.

Remember that in the bosom of a nation calling itself Christian and boasting of its free institutions, thousands—yes, millions of human beings—our brethren—the children of our common Father, are held in hopeless bondage, bought and sold like chattels, and driven to toil like beasts.

Do not forget that unnumbered other human beings are slaves to intemperance, crushed down to the very dust by the power of a vitiated appetite; reduced to poverty, misery, unutterable wretchedness, by the fascinations of the poisonous cup.

Visit our jails and prisons, and houses of correction, and see the ignorant, miserable, vicious beings, that tenant them. Think of the disregard of law and order which is frequently witnessed in mobs, and riots, and outbursts of passion and violence, in some of our villages and cities.

And in view of all these evils, ask yourself whether there is not need of the practical application of the great principles of Christianity to the renovation and improvement of society: ask yourself if there is not work for every Christian man and woman to do.

The Gospel teaches us to feed the hungry; to clothe the naked; to visit the sick; to instruct the ignorant; to reclaim the vicious; to save the lost; to undo heavy burdens; to let the oppressed go free; to give liberty to the enslaved; to cast out evil spirits; and to do all manner of good. And wherever there is a brother or sister in want, a fellow-being wronged or oppressed, a child of God needing aid or sympathy to help him bear up under the ills of life or to throw off its oppressive burdens, there is work for the Christian.

When the enormous evils which exist in society, even in Christian communities—evils resulting from war, slavery, intemperance, crime, vice, ignorance, depravity—evils which weigh down as with a mountain load multitudes of our race—when these are removed from the earth, the disciples of Jesus may employ their talents in attempting to prove or to disprove disputed, unsettled points of theology. But while such multitudes of our fellow-men are made wretched by poverty and vice, and dissipation and oppression and war—while so many are breathing the pestilential atmosphere of physical and moral death, it seems to me like mockery, impiety, cruelty, to be spending our time, and employing our talents, merely to convert men from one creed to another, or to persuade them to leave one sect to join its rival.

Let every Christian, especially, let every well informed, liberal-minded Christian consider himself imperatively called upon, to do all in his power to apply the great, unquestioned principles of our religion to the moral renovation and spiritual improvement of society.

And finally, I regard it as the imperative duty, as the most urgent work of every liberal and enlightened Christian, to present to the world, in his own character and life, a very high standard of morals and religion.

· Much has been said among us of the purity and reasonableness of our faith, and of its conformity to the teachings of Jesus. A good deal has been done to make known to the public our views of the doctrines of Christianity. Those views have been set forth with power and defended with ability. We

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have contended earnestly for what we regard the truth as it is in Jesus. It is therefore especially incumbent on us to exhibit in our individual character the beauty and the excellence of our faith. The poor morality of the age ought not to satisfy us. The general standard of action should not be our standard. If we have a more Scriptural, a more Evangelical faith than those around us, we ought to live holier and better lives than they. "Much is required of those to whom much is given." We should arrive at Christian perfection, and not suffer ourselves to stop short of it. Never must we cease our earnest efforts to renew our hearts and to amend our lives, till we become one with Christ, and one with God.

### THE DAY OF PROSPERITY.

#### HOW SHALL I BE EDIFIED IN THE DAY OF PROSPERITY?

In the day of prosperity men are joyful, in the day of adversity men consider. It is our unceasing desire, if it is not our unceasing prayer, that with smooth and uninterrupted flow our stream of life may glide from the fountain to the ocean. Yet, if we regard the constitution and tendencies of man, as revealed by long experience, in connexion with what may be accounted the real greatness, the true end of life, we can hardly fail to perceive that an existence without changes, long years unmarked by grievous vicissitudes, must be fraught with extreme danger to the soul,—that least of all things should we pray for and desire uninterrupted prosperity. The experiences of the prosperous are very limited, for nature and the Deity show to them only their milder face. Their faith is not met by the terrible mysteries of life, for which some solution must be found, and every thing so works together that not even a child need fear. Prosperity reveals only those facts, laws, and conditions, which are suited not to alarm, but to soothe the soul. In our times of terror and deep distress, when the foundations of our being are shaken, and it is a fearful thing to live, we do not go to the prosperous, in the hope that they will be able to speak to our condition. We are not attracted by that countenance which has always been illumined by the sunlight, we see no crown of honor upon the head which has never felt the merciless pelting of the storm. We seek him rather whose brow has been scathed by the fire of heaven, whose face is furrowed with the lines of care and sorrow, whose frame bears the marks of a terrible wrestling with the angel of the Almighty, during a long night of bitter grief, in whose every gesture and word the fears that have been overcome may still be discerned, transformed into reverence and humility, and a quiet strength that gives to God alone the glory. Yet may we do something to deepen and strengthen our better natures, even in the day of prosperity. And what can we do?

We can transport ourselves, at least in thought, beyond the narrow, dull circle of changeless lives; by considering what the existence of man, viewed as a whole, really is, we may enlarge our limited experience. The prosperous are not wise, if they do not seek to be familiar with the changes that make up so much of life, if they allow their souls to be confirmed in the fancy, that it is a commonplace thing, without its high heaven and its deep hell. The mind of man can make no better use of its prerogative to wander from the present and the actual, than thus to go forth in quest of the stern experiences of life, the grievous vicissitudes of our lot. In the days of health we should think of those, who through careless indulgence have brought upon themselves some frightful disease, and learn that we are fearfully made, that no law of our constitution can be broken with impunity. When the voice of conscience is scarcely heard amidst sounds of joy, the music and glad voices of prosperity, we may think of the remorseful, of those whose burning tears are continually falling to the ground, and learn concerning the terrors of the law which they have violated; we may anticipate that change which restores the prodigal to himself, and discloses a knife which he is putting to his own throat. And if we are ready to believe that life is all happiness, and that we shall find here all that we need, we may think of the sad misfortunes which continually befall our brethren. It shall be good for us to consider that pain and remorse are, upon the earth, familiar words and common experiences; that while we eat and sleep and play, all undisturbed, and know not perhaps the fear of God, countless souls are asking, almost in despair, "what shall I do to be saved?" while the awakened conscience, that conscience which some change has set free and clothed in its awful majesty, utters without mercy its solemn, heart-piercing words. It shall be good for us to consider that while the objects which we cherish, not wisely, are still ours, and we say, there is no cause for fear, God is nevertheless with us, and to be feared; that every moment death is gathering his hosts from among the beautiful and the strong, terrible to all those who looked not and prepared not for his coming.

And more than this: we may not only consider in prosperity; by actual observation we may become familiar with the lessons of changes. When we go forth upon the errands recommended by Christian charity, we are furnished at the same time with opportunities for enlarging our spiritual experience. Surely, there is no spell set upon us, that we must confine ourselves to a narrower circle. We may go to those who have had changes, that from them we may learn how fearful is life, with what exact justice the great God dealeth. We may go to the awakened sinner, his countenance and his tone shall teach us concerning the terrors of the law; and if there be in this law any thing that should alarm us also, the terror of our brother shall seize upon our souls, and through the change that has befallen him we shall learn to fear God;-life shall become earnest and solemn. We may go to the sorrowful and dying,-and let it be said, that we know little of life, until in some way we have become familiar with sorrow and death,and we shall learn that here also a God to be feared is at work, that these messengers, so blessed to the true heavenly child, are angels of wrath and destruction to him who is of the earth,

earthly, guided by animal passion, a stranger to those heavenly delights which are out of the reach of sorrow and death, and since they have been gained by a painful discipline, save us from all fear beside. Go, where the hand of God is heavy and terrible, that you may first fear, and then make your peace with Him. Go, where the spirit of man is engaged in a fierce conflict, that you may learn under what circumstances, even the God of love, our Father, must engage against us, proclaiming wrath against the careless, the faithless, the earthly-minded. Go, that you may learn how great are the faith and the love of the sorrowful.

Meditate and observe, even in the day of prosperity, though it be not favorable to the exercise; for there are terrible realities which must first startle and alarm, and shall then edify. Meditate and observe the more, the more changes, trials are wanting.

B. E.

## THE YOUTH REDEEMED.

#### TRANSLATED FROM HERDER.

To find a lovely soul of man is gain;
To keep it lovely, nobler gain; noblest
And hardest yet, already lost, to save it.
Saint John, returned from desert Patmos home,
Was, what he had been, shepherd of his sheep;
And, careful of their inward weal, ordained
Them watchmen, to defend their steps from straying.
Amid the throng he saw a lovely youth.
Upon his cheeks glowed jocund health; a soul
Of fire, but full of love, spoke from his eye.
"This young man," said he to the Bishop, "take
Into thy charge; and with thy dearest faith

Into thy charge; and with thy dearest faith
Thou'rt bound to me for him. This covenant let
The church attest, as in Christ's sight, between us."
The Bishop took the young man to himself,

Instructed him, beheld the fairest fruit

Bloom in him, and, because he trusted him, Slackened the rein of his strict guardianship.

And freedom was a snare unto the youth.

The sweets of flattery bewitched his ear;
He fell to indolence; drank the false bliss,
That throws a charm around lust's mocking cup;
Then sought the charm of power, about himself
Assembled his playfellows, and with them
Withdrew into the wood, a robber chief.

When John again into the region came, His foremost question of the Bishop was, "Where is my son?"

"Dead," said the gray-haired man,

And cast his eyes down.

"When and how?"

"To God

He's dead; he is (with tears I speak), a robber."
"This young man's soul," spake John, "one day shall I
Require of thee. Yet where is he?"—

" Upon

The mountain yonder."

"I must see him." And
John, scarcely verging to the wood, was seized.

—He wished it so. "Bring me," he said, "before
Your captain." And he stept before the chief.
The fair youth turned from him, he could not bear
That look. "Flee not, O youth, flee not, my son,
Thine unarmed father, an old man! Thee have
I vowed unto my Master, and for thee
Must answer to him. Gladly for thy sake,
If thou wilt have it so, will I lay down
My life. But never can I leave thee more.
I have put trust in thee, and with my soul
Have pledged thee to the Lord."

The young man wept, And, weeping, threw his arms around the old man, Covered his face, moved not, nor spoke; until, For answer, from his eyes fresh tears broke forth.

John sank upon his knee, and kissed the hand And cheek of the young man. Endowed anew He took him from the mount, and purified His heart with his own spirit's kindly flame.

Unseparated now, for years they lived With one another; and John's lovely soul

Into the lovely youth poured all itself.

Say, what was it, that such deep knowledge had
Of that young heart, and held its inmost love
So fast; that found it once again, and saved
It irresistibly? A Saint John's faith,
His trust, his steadfastness, and love and truth.

H. W. T.

### GLIMPSES FROM A CITY-WINDOW.

III.

THE next door presents the following fresh inscription, serving at once the purpose of door-plate and advertisement, Miss L-, Milliner and Dressmaker." The individual to whom this refers is so youthful in appearance, that it was a long time before I could bring myself to believe that she was really the responsible conductor of such a department of labor. It is undoubtedly so however. And the energy with which she applies herself to it, proves well that she toils for no light object, for no gratification of vanity, and under no compulsion of outward authority. The presence by her side, in an ill-contrived invalid's chair, of a woman of middle age, whose fine, delicate features and slender hand closely resemble her own, puts it beyond all question what that noble object is. There the devoted girl sits, by the half-opened blind, and seems determined to shew that weariness and exhaustion have no power over her. She is always there at the late hour when I retire, and when my curtains are drawn to let in the light of the sun-rise, she is already at her post of filial duty and sacri-Several circumstances are noticeable, and they have furnished me with the ground-work of a theory. Never have I been able to detect a single visitor there, except such persons as call on errands of business, to give directions for the sewing. Judging from the solicitude with which the lady watches the approach of a carriage, to see if it stops precisely before her

dwelling, the eagerness with which she springs towards the door the moment the bell is heard to ring, and the troubled , expression with which she sometimes leans her head on her hand and looks down the street when the last ordered piece is almost completed,-judging from these indications, her chief fear is lest that swift needle shall be obliged to check its motion, and that tiresome, bending posture of the head be relieved. The employers are invariably of rank and wealth, and when with her and her mother, treat them with a kind of patronizing familiarity. From these facts I infer that misfortune has reduced these poor people from former affluence. Their old acquaintances, the rich, are too proud to recognize them as equals; the uneducated classes perceive that they are not within the circle of their affinities; and so they are alone. What an oppressive burden of heavy task-work, with a miserable pittance of compensation, is laid on a working woman like this, by the competitions and overreaching avarice of our trading systems! It is a matter of trustworthy record, that, several years ago, there were, in four cities of this glorious Union, eighteen thousand females unable to obtain work more than two-thirds of the time, and even that at a rate which, if they were employed the whole time, and sixteen hours of each day, would yield but the means of a bare subsistence to their own persons! Many of these, too, are mothers of dependent children, and wives of diseased or disabled husbands. The fact is worse now than it was then. Do we continue to wonder at some of the profitable vices of society? But the more honor to them who still hold fast their integrity and their virtue! Why do not some other able voices echo the eloquence, in behalf of neglected woman, of a Mrs. Jamieson, a Mrs. Child, and a Miss Martineau?

But to return to the young sempstress. I said she seldom paused in her strenuous assiduity. She does occasionally lay aside her needle-work, and leave the house. When she goes, she walks quickly and modestly away, with a bundle of finished dresses on her arm, always before she starts hovering carefully about her mother, and providing every possible conve-

nience that such scanty resources can supply. And when she returns, she brings another, but it is a much smaller bundle, of comforts,—oh, mockery in us, who have abundance, to call them so!—for this almost helpless parent. She has no other guardian in these errands, than her own high, unassailable consciousness of purity. Like another heroine,

"She walks through the great city veiled In virtue's adamantine eloquence, And blending in the mail of that defence The serpent and the dove—wisdom and innocence."

But I am speaking of what has been, rather than of what is. For a considerable period I had no reason to suppose that these two lonely women had any relatives or friends on earth. I sat, the other evening, in the twilight, imagining a history for them, a hired carriage moved deliberately up in front of their dwelling. The girl was out. The feeble woman could only totter to the door and unbolt it, and then stepped back to receive her guest in her chair. She evidently expected nothing more than a new application for the daughter's services. low voice summoned the driver to the side of the coach: the steps were let down; and a man of wasted form, leaning on the stout shoulder of the other, made his difficult passage into the entry. The driver soon returned, and drove away. What happened then, the darkness prevented me from seeing; and those weak voices could, neither of them, be heard so far. By and by a scream of surprise assured me of the girl's return. was now all curiosity, of course; and my first care was, to satisfy myself whether the sick man was to grow better or worse. Clearly he grew better. The second day I saw him sitting in the chair usually occupied by the dressmaker, in a rich dressing-gown that contrasted singularly with the garments of the ladies. The girl was on a low cricket at his side, her head resting on his knee; no needle nor thimble near; while one of his hands twisted and untwisted her curls, and the other was held by her mother. Calm, grateful, indescribable serenity, full of earnest meaning, spoke silently from them Several days passed, and they seemed to desire no VOL. I. 27

change, but rather to have an attachment to that utter obscurity. One change however went on, from that very cause; the elder lady, as well as the gentleman, was visibly becoming well again. Finally-and it was within a fortnight,-another carriage appeared; the few articles about the rooms were laid together for removal, and with a great deal of quiet merriment, they all disappeared, and came back no more. Very soon after I happened to read the following, in the evening newspaper of a neighboring city: "We learn that our valued fellowcitizen, E-L-, Esq., instead of being lost, as was supposed, on his outward voyage to China, eighteen months ago, is alive, and has returned recently to his family, in the packet that he left his home in pecuniary distress from a recent failure, in order to retrieve his concerns and satisfy his creditors, and has returned with an easy fortune. His lady and daughter have been living lately, in deep grief, in B. where they have the most respectable connexions." I had the key to my mystery. How few women, and how few men, have a reverence for uprightness, and a true sense of honor, like this! No wonder they all loved that homely building where their courage had its trial, its victory, and its reward.

ıv.

Between my own door and the next is the opening of a narrow alley. This alley passes directly down the side of my house, and runs back a considerable distance. At its farther extremity live a collection of poor people, far poorer than those noticed hitherto, the families, principally, of day-laborers, and many of them plainly recent emigrants. Of the adult persons I see little; for during all the hours of light both men and women are, without doubt, busy at their tasks, and barely keeping starvation at bay even with that desperate striving. But the children can be seen at almost any time, particularly when all the schools are out, running and disporting themselves in a careless company, up and down the court. We will not stop to inquire here how many parents send their lively off-

spring to these schools for the single object of getting them out of the way, with all their vexing noise and obstreperous wants and perpetual mischief; we will bless the free schools, at any rate, for the unquestionable good they do, when the pupils are once there. And as I watch these light-hearted bands, so eager at their play, so healthy in their looks, so muscular and free in their motions, so absorbed in their glorious games of "ball," and "tag" and "hide-and-seek" and "blind man's buff,"—nobler in their eyes, and perhaps in the eyes of Heaven too, than the deeper games that grown men play at,—a multitude of thoughts are suggested to me every moment.

The first thought ought certainly to be one of gratitude. When one turns to the condition of poverty's lowest subjects abroad, and contrasts it with the lot of those of the same class here, he has the clearest reason to thank God and take courage. Far as we are yet from apprehending truly and profoundly our relations of brotherhood to the children of penury, and from filling those relations up with kindness and respect, showing the poor that we honor and revere them as well as pity them and give them bread, still we are not where some of our fellow-nations are. Read Horace Mann's Reports, and see. Read Henry Colman's Survey, and see. Or if this is partial and suspected, because it is American, evidence, read the Factory Act, passed by the British Parliament in 1833, the Speech of Lord Ashley in 1842, and the Reports since that time of the Commission of Inquiry into the Employment of Children in Mines, Collieries, etc.; read there of the stunted and deformed shapes of apprentice boys, in the iron manufactories, hard toiling, sixteen hours out of the twenty-four, their faces pale, haggard and prematurely wrinkled, without a smile of youthful gladness upon them; their "thin hands and long fingers"; multitudes of them "clothed in rags, shivering with cold, half-starved or fed on offal, beaten, kicked, struck with bars, hammers, or other heavy tools, burnt with sparks from redhot irons, pulled by the hair and ears till the blood runs down, and in vain imploring for mercy, and all this going on now;" read there of poor girls as well as boys, so young as seven or

even five and four years old, put to work in coal-mines all the day, never seeing the sun, but only lamplight, mingled together with the naked figures of grown persons of both sexes, dragging loads fastened to them by chains, along dark passages, on their hands and knees; read these authentic and terrible descriptions, and see if we should not be thankful, for our needy children's sake. These happy creatures before me seem to have indeed a light burden, when we look up from a picture like this. They have bare heads now, to be sure, and their hair is tossed about most elfishly by the summer wind; but I am quite confident, from past observation, that they will all be bonneted and capped in January. Their feet are bare now, on the warm earth; but some good charity will put shoes between them and the frost; perhaps they have been provident enough to lay aside the half-worn overcoats and blankets of the last winter. And then they read,—they can read the Bible; they can sew; they are cheerful; they hear, once a week at least, of Heaven. Thank that Heaven for what you behold; and if your own benevolence is not helping to keep these privileges growing, to supply the much that is yet lacking, be ashamed, and atone for the neglect of the past, by the earnest welldoing of the future.

How easily moved, touched, whether to grief or delight, these children are! They are all susceptibility. A piece of painted paper, driven along by the breeze, animates one of them into shouts of ecstacy. If they are quick to anger, how nobly they also forgive one another! And if one does but take them on the right side, and speak in a gentle, natural, full, sensible tone to them, how frank, generous and accommodating they are ready to be! When one of the neighbors stepped out just now, with just such a manner and voice, telling them there was an invalid who was made more sick and pained by their vociferous merriment, they all gathered around with an eager and sad interest on their features that older hearts might emulate, and afterwards went away silent, muffling their bells and castanets in their pockets, and looking up with actual sorrow, mysteriously, towards the invalid's room.

And is there any imitativeness so thorough as theirs? Every public ceremony that is acted in the city by men, is sure to be repeated in this court; military parades, with sticks for swords and paper caps—the imitation in this case being hardly more ridiculous than the original; a most earnest mimicry of political speeches and political altercation; a broken echo of all popular melodies; and resemblances of the household matron and the merchant and the declaimer, of the cigar-smoker, the cabdriver, the omnibus boy, the rider on horseback, the steamengineer, and even of the reeling drunkard. If we would all look faithfully at such a mirror of ourselves, would not our follies mortify us, and our vices disgust us? Law has its execution here, on a miniature scale, too. The angry child is always shunned and despised, or mocked and beaten, by his fellows. The selfish are watched. The false, the liars, are not believed. And if one becomes too outrageous for all the rest to manage, forth rushes, from one of the houses, a sturdy mother, the image of the Government apprehending the citizen, with sleeves rolled up and energetic expression seizes the rebellious criminal, and hurries him screaming away to his dungeon of remorse. Still, bad example leaves many fearful results; and the whole effect of exposure to such street company is perilous in the extreme. It nourishes a host of evil and almost ineradicable habits, of which bad language and vulgar manners are not the least.

As I turn from this region of close struggles with want, but yet of joyous childhood and contented maturity, to the dwellings of the wealthy on each side of me, I cannot help feeling that the former, in most respects, is more to be envied than the latter. In these other abodes, the children are pale and sickly; they come out of the close air within, seldom in the warm weather, less often when it is cold and bracing; they are pampered into feebleness by spiritless confinement, and into early disease by luxurious gratifications of the appetite; they are peevish and nervous, when they should be robust and of equal temper. The women and mon wear expensive garments, but not very comfortable ones. They step delicately vol. 1.

on the damp pavement, and then hardly escape catching cold; they are petulant in the morning, and stupid after dinner; a terrible tale of jealousy, of dissatisfaction, of ennui, of hypochondria, is written out in their languid movements, and unillumined faces. "They that will be rich fall into temptation, and a snare; but godliness with contentment is great gain."

F. D. H.

### THE MYSTERY OF DEATH.

MEN talk of the mystery of death. When the Divine Providence removes from life one who seemed to have the promise of many days, the frequent exclamation is- how mysterious an event!' But is there any mystery in death? Is it not, in fact, the most intelligible part of the Divine Providence? can see that death is a beneficent appointment, for an endless life on earth would be a burthen which body and soul would alike find insupportable. Weariness and distaste would mark our continuance here, to say nothing of the miseries of an over-peopled world. And if death as an event in human experience be not inexplicable, neither are the circumstances of departure from this life so strange as they are often represented to be. How often can we,-or, if we chose, might we-trace the death of a friend to his own neglect of the laws of health or to other causes within human control. And where we cannot with our eye follow the line which connects the event with its remote or secret cause, why shall we speak of the ways of Providence as if they had not an ample justification in the relations which an infinite wisdom has established? Oh! death is a proof of God's care over man, an undeniable evidence of the interest which He takes in the present and the future condition of us, his children. We may grieve over the departed; it is natural and right that we should. But never let us complain of our Father, or wonder at his dealings, because He takes away the immortal being from the midst of frailty and exposure.

#### INTELLIGENCE.

MISSIONARY AGENT.—At the annual meeting of the "Association for Domestic Missionary and other purposes," (or, as it would with more accuracy be styled, the Board for raising money for Missions and other kindred objects,) held last June, (see Mon. Rel. Mag. I. 247,) the following resolution was adopted, viz.

"Resolved, That the Committee of Ten from this body be empowered to take measures for the appointment and support of one or more travelling agents to visit our societies for the purpose of interesting them in missions—of collecting money—of procuring theological students—and of making public, information on these subjects."

In fulfilment of the purpose of this resolution the Committee of Ten have appointed Mr. George G. Channing "Missionary Agent for the present year"; the Committee have issued a Circular, in which they remark,—

"Encouraged by the success [of the first year's attempt,] we enter on our second year's labors in the confident hope of a large increase to the amount of our collections. Would all the societies in our denomination contribute, in proportion, as largely as those from whom the ten thousand dollars were received last year, twenty thousand dollars might easily be raised by us this year. If this be so, is it too much to ask that it be done, and done speedily and cheerfully? We earnestly appeal to every man's conscience to consider his ability and the importance of the object. We hope that the societies which gave liberally last year will increase their subscriptions this year, and that those which have not yet given will this year show that it was not from any want of interest in our cause. Be they able to do little or much, we hope they will do something. It is not a large sum so much as a large heart which we ask for. When there is first a willing mind, it is accepted according as a man has.

it Now let us all be united in this movement. Let us have the joy of feeling that we are working together in one great cause. Let none of our churches lose the additional strength and comfort they will themselves receive by taking part in this noble enterprise in the society of

their brethren."

"Mr. Channing will be ready to correspond with our ministers and societies upon this subject, to hold meetings by appointment whenever it may be thought desirable to bring this matter before the people, and in general will devote himself to increasing the interest felt in this cause by all such efforts as may seem calculated to produce this effect. If prepared to act now, we beseech you not to delay till he shall visit you; if you feel that a visit, addresses, &c., from him and others wan yo occasionally accompany him, would be of service in awakening a deeper interest in our object, and in making you more fully acquainted

with our plan, we invite you to confer with him upon the subject. We refer you to him for whatever information you may wish to obtain, for whatever aid in making your efforts you may wish to receive; and we commend him to you as one deeply interested in this great cause, praying you to receive him gladly and esteem him highly in love for his work's sake."

All subscriptions and donations to the Missionary Fund may be sent to Hon. Stephen Fairbanks, Treasurer of the Board, corner of Kilby and Milk Streets.

MINISTRY-AT-LARGE.-It must be a source of the highest gratification to every Christian or benevolent heart, to perceive that the Ministry among the Poor, which only a few years ago was undertaken in this city as an experiment, has proved its capacity of usefulness even beyond the hopes of many of its early friends. It may now be considered one of the established charities of Boston, and certainly not one of the least efficient methods of beneficence which a Christian spirit has devised. The debt by which the Benevolent Fraternity of Churches had been prevented from extending their plans having been discharged by the successful efforts of the ladies of the New South Church, followed by the liberality of gentlemen in our different congregations, the Board have felt themselves justified in appointing a third Minister-at-Large, to labor in connexion with Messrs. Sargent and Waterston. Rev. Warren Burton has accepted the appointment, and began his service on the first of August. The success which has attended on such a ministration of the Gospel here has led to its introduction in other cities. In Providence, R. I., Rev. Mr. Harrington, who has been engaged in this work for two years or more, having accepted an invitation to Albany, Mr. William G. Babcock of Boston, recently from the Cambridge Divinity School, has been appointed his successor. In Baltimore, Md., Rev. Mr. Dall has been for more than a year engaged in this work. In Louisville, Ky., a Ministry to the Poor has been recently established by members of the Unitarian society, and Mr. William S. Farmer of Boston, who has just finished his preparatory studies, has undertaken the office. In St. Louis, Mo., the Unitarian congregation have established a similar ministry, under the care of Mr. M. De Lange, who has been pursuing his professional studies with Rev. Mr. Eliot. The whole expense in this instance, including the salary of the minister, the support of two day-schools for the children of the poor, and the sum granted to "the poor's purse," is about \$1200 a year; all of which is contributed by the pastor and members of this young congregation. In Lowell, Mass., an attempt has recently been made, with entire success, fintroduce a Ministry-at-Large into that city, and Rev Mr. Nightingale, formerly of Athol, has been appointed to the work. We take pleasure in giving an extract from a letter describing the manner of its establishment, as it may suggest hints available in other places.

"The importance of a Ministry-at-Large in such a city as Lowell has been a subject of frequent conversation among us during the last two or three years. It was prominently brought to our notice in the annual report of the Secretary of the Lowell Unitarian Missionary Society, presented last June, and was the subject of an earnest discussion which followed that Report. By a vote of that Society the Pastor was requested to preach a sermon upon the subject of a Ministry-at-Large in this city, which service he rendered on the 16th day of that month. In this discourse the history, operations, and results of the Ministry-at-Large in Boston were detailed, and the three questions discussed whether Lowell was a field for such a ministry, whether now was the time for its establishment, and whether we were the persons by whom the work should be undertaken. A crowded meeting was held in the evening at the Vestry, and numerous addresses were made. A very strong interest was manifested, and a resolution was passed, without one dissenting voice, that a Ministry-at-Large be established. A committee was immediately chosen, who in three weeks time reported that they had collected the sum of about \$850, a large part of which was pledged annually for three years. It was immediately resolved to secure a suitable place of worship, and to engage a competent minister. The former has been obtained, and the Rev. Crawford Nightingale, of Providence, R. I., has been appointed to the office established, with a salary of \$800 per annum. It is expected that he will enter upon his labors early in September. I cannot but believe that a work undertaken with so much unanimity and philanthropy will be prospered by the blessing of God."

Church is Trenton, N. Y.—The Unitarian congregation in the village of Trenton have lately repaired their meeting-house, and changed the arrangement of the interior, making it more commodious as well as much neater in its appearance. This however is a less important alteration than one they have effected by the voluntary relinquishment of all individual property in the house, by which it has become literally and strictly a free church. There may be disadvantages in this plan, and it disturbs some of the associations which from early

life we have connected with the place of social worship; but it has obvious recommendations, and the spirit which prompted such an experiment is worthy of all praise. Perhaps better, more generous, more Christian associations will take the place of those to which we have alluded.

The township of Trenton covers a considerable extent of territory, and contains four villages, each provided with one or more meeting-houses,—Trenton, Trenton Falls, South Trenton, and Holland Patent. The last of these is the largest, and has four churches, one of which is Unitarian, and has been erected but a short time. The church in Trenton village was built in 1815. The congregation worship alternately at this village and at Holland Patent, Mr Buckingham preaching on one Sunday in one place, and on the next Sunday in the other. Their history, as well as their present condition, is suited to awaken a strong feeling of interest. For years they were the only Unitarian society in the State of New York. They maintained their profession of the faith amidst great discouragement, and it is pleasant to see them now in peace and prosperity.

DISSENTERS' CHAPELS BILL.-In our last number we mentioned that this important Bill needed only the sanction of the House of Lords to amendments adopted in the House of Commons, with the royal assent, to give it force. Later intelligence from England has shown that our hope of its final passage was not misplaced. The Bill, with the amendments, passed through the House of Lords by a large majority, and has become part of the law of the land. We cannot but rejoice in this triumph of justice over bigotry. The Bill encountered strenuous opposition in Parliament, and was made the subject of numerous petitions from religious bodies anxious to prevent its passage. Its character has been grossly misrepresented, both in England and in this country. Some of the religious journals have spoken of it as if it were an Act to legalize robbery, when in truth its effect will be to prevent vexatious litigation and unrighteous violence. The Bill has put the Unitarians into quiet possession of the chapels and burial-grounds which they had received from their fathers, and many of which they had been at the expense of repairing. The introduction of the subject into Parliament has drawn attention to the position and character of the Unitarians, and its passage in spite of the efforts which were made for its defeat may help to convince the sober part of the English people that the prejudices which are industriously propagated against them have little foundation in reason.

THEOLOGICAL LIBERALITY.—We find the following statement, under this title, in the London Inquirer, just received.

"Four diplomas were recently consigned to the care of a Unitarian minister of this country, granted by the Historico-Theological Society of Leipzig, (which reckons among its associates many of the most learned theologians of the world,) constituting Professor Wallace of the Manchester New College; the late Professor Henry Ware, jun., of the Harvard University, near Boston; Professor Dr. Edward Robinson of New York; and Professor Moses Stuart of Andover, U. S., ordinary members of the said society, on the ground of the services which they have severally rendered to the science of theology. It is to be regretted that the honour intended for Dr. Ware should have been delayed till after his demise."

PRAYER MEETINGS .- We have often had occasion to notice the coincidence, not only in speculative opinion, but in the adoption of measures for the promotion or spread of religion, between the Unitarians of this country and of Great Britain. The following communication, which we copy from a number of the London Inquirer, is an example in point.

"I may preface the following communication by observing, that about six years ago a few friends, members of the Dunkinfield Old Chapel congregation, formed themselves into a society for mutual inprovement and edification in the all-important concerns of religion, and for confirming each other's hopes and faith in pure Christianity. The members meet monthly at each member's house in rotation, a very plain tea is provided and on the table at 6 P.M.; the business commencing at seven and concluding at nine with singing and prayer. The subjects for conversation are entered in and selected from a book kept for the purpose, in which is entered also a brief report of the proceedings; party politics and everything of a merely literary or scientific character being excluded. At these meetings each member has the privilege of introducing one friend, who may take part in the proceedings. They have been looked forward to with much interest, and have proved highly instructive and useful.

"At the last meeting, held on the 27th ult., the question was,—'Is the adoption of prayer meetings among Unitarians desirable?' The chairman, introducing the question, remarked that this was a most important inquiry, as upon its admission or rejection would arise other questions deeply interesting. Prayer might be considered asking for something, either spiritual or temporal, which we believe we have need of, and in doing this we had not only the example of Apostles, but of

our Savior himself.

"It was observed that prayer meetings, in other bodies of professing Christians, had been the means of much good, and of converting many from the ways of sin, whom other influences had failed to reach. Although it was admitted, that in some of those bodies very illiterate persons, reducing the character of the Supreme Being to their own standard, frequently made use of language very extravagant and much to be regretted, still it was urged that this was no objection to prayer



meetings properly conducted; that religion, of all things, was most calculated for originality of thought and expression; that then the noblest minds might deliver their thoughts with honesty and truthfulness, and from the sameness of human wants and desires a strong feeling of sympathy of heart and unity of purpose might thus be called forth, which would be productive of the highest good.

"The meeting were of opinion, that not only were prayer meetings (properly conducted) desirable in our body, but highly necessary, and if so, ought to be adopted."

ROMAN CATHOLICISM IN GREAT BRITAIN .-- Under this title the Zion's Herald presents the following statement, which we confess surprises us. We had supposed that the number of avowed members of the Romish Church in Great Britain much exceeded the computation here given, on what seems to be unquestionable authority.

"The Roman Catholic Directory for 1844 contains a statistical table, showing the present condition of Romanism in England, so far as it can be gathered from an account of the number of places of worship, colleges and convents. The total number of 'churches and chapels' in England and Wales, according to this table, in 506, and in Scotland 72, besides 27 stations where divine service is performed. Allowing an average congregation of 300 persons to each of these places of worship, which probably rather exceeds than underrates the fact, we find that in England, Wales, and Scotland, the entire Roman Catholic worshipers do not much exceed 180,000 out of a population of 19 millions. Lancashire contains by far the largest number of Romish chapels. In that county there are ninety-seven; while in Bedfordshire there is but one, in Gloucestershire only seven, in Oxfordshire seven, in Herefordshire three, in Wiltshire three, and in Worcestershire thirteen. It also appears that there are eight Roman Catholic colleges in England, and one in Scotland; twenty-six convents, and three monasteries. The number of 'missionary priests' of this faith in Great Britain is 740."

RELIGIOUS ANIMOSITY.—The disruption of the Scottish Church has led to some painful exhibitions of prejudice and intolerance. example is furnished in the conduct of the Duke of Buccleugh as described in the following paragraph from the Dumfries Standard.

"The Duke of Buccleugh and the Free Church at Cannobie.-The Duke of Buccleugh, after compelling the members of the Free Church, during many wintry months, to meet on the public road for worship, and interdicting them from putting up a tent for shelter on a piece of useless barren moss, has, at the eleventh hour, conceded to the congregation permission to meet in a field, for the purpose of having the ordinance of the Communion administered to them. It seems, however, the members of the Free Church are yet uncertain whether or not they will have again to turn into the public road, next Sabbath, for worship. On this subject, his Grace's Factor can afford them no information."

# MONTHLY RELIGIOUS MAGAZINE.

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## THE LORD'S PRAYER.

The Lord's prayer comprises the all-essential topics of Christian supplication. It is so framed as to suit all times and all minds. It consists of topics to be enlarged upon, undoubtedly, as the circumstances and feelings of individuals or communities might suggest. It was given principally, no doubt, as a model in respect of its style and spirit. It is short, but comprehensive; it is simple, and yet reverential. It breathes a spirit of quiet contentment and resignation, yet it is at the same time fervent. It acknowledges the power of God, the all-mightiness of his will, and the dependence of man; without forgetting however the responsibility of man, without forgetting that it is his duty to act, as well as pray, and in order that he may pray sincerely.

The opening of the prayer breathes of Christian charity, and teaches us that if we would learn to love the God whom we have not seen, we must love the brother whom we have seen and daily see. "Our Father." What a powerful, though so simple and quiet, rebuke of those who have thought to atone for neglect or abuse of the feelings of their brethren by praising and supplicating God! We are reminded too here, that the Being whom we address is our Father and our Heavenly Father, and therefore both able and willing to give us the best that we can ask. And yet we are reminded, that his ways you. I.

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are not as our ways, nor his thoughts as our thoughts. We are reminded of the words of Solomon, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few."

But the next clause of the prayer awakens reverence to mingle with our affection and gratitude, and reminds us that God is a Holy Father. "Hallowed be thy name." He who sincerely offers this prayer will wish and strive to hallow the name of God not only by refraining from the profane use of it—not only with his lips, but in his life and with all the thoughts of his heart. He will strive never to murmur in his heart against God as a hard master. He will seek to know that great and good Being so well, that his name, whenever it recurs, shall come with sacred and sweet and blessed associations, with a hallowing influence on his temper and his conduct.

The next petition is that God's "kingdom may come." That kingdom "cometh not with observation." It comes in the hearts of those who receive God for their King, and this request therefore leads, or should lead, the suppliant to search his own heart, and see whether every thought is yet brought into subjection to his Sovereign and his Savior.

The next is but a more definite statement of the preceding. "Thy will be done on earth as it is in heaven." This prayer properly expresses not only a desire for resignation to the will of the Omnipotent, but a desire that he would give us strength to work with him in the fulfilment of his purposes. It is a desire to be delivered from all rebellious passions, that so we may do willingly and gladly what the heavens and all their hosts do blindly and without choice—namely, fulfil the will and give back the glory of God.

The next clause contains the nearest approach to a petition for temporal blessings that is found in the whole prayer. "Give us this day our daily bread." Interpreting it however according to the sentiments expressed by the Savior on other occasions, we shall probably see reason to conclude that it is more a

desire for gratitude and contentedness with what God is pleased to bestow, than a request for earthly gifts.

Then follows an important clause. That the Savior himself considered it important, is evident from his remarking upon it separately at the conclusion of the prayer. We are directed to pray that God would "forgive us our debts as we forgive our debtors," or "those who trespass against us." For, as Christ says afterward, " if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Is not this inconsistent, it may be asked, with Christ's general representations of the mercy of his Father? Does it not imply, that the High and Holy One, the all-blessed Father, may be angry with the creatures of his hand and the children of his love? Does it not imply, that unless we love our brother, God will hate us? In my opinion it does not imply this; does not imply any such changeableness in the disposition of God towards his children. God has so made us, that when we sin, we shut ourselves out from his presence, we hide ourselves from his face; and the idea of our hating our brethren and yet loving God and enjoying free and full communion with him involves a great inconsistency. A heart unreconciled to man and a heart reconciled to God are two hearts, and not one. If there remains in the bosom a lingering spark of hostility towards a brother man, we cannot be forgiven of God; not because God hates us, but because we are not prepared to accept forgiveness,-because we will not be reconciled to God, who is already and always willing and desirous to receive us. And that we are not reconciled to God so long as we hate our brother, is evident. If we were reconciled to God, we should love the beings whom he loves and wishes us to love. It may truly be said then, that unless we do his will towards our fellow-men. God will not admit us to his presence. He has written this law in our very natures. But it cannot be said, that this indicates his anger. cannot ascribe such a disposition to the Father of infinite love without making at once two Gods.

The last petition is, that we may "not be led into temptation, but may be delivered from evil." If we offer this prayer sin-

cerely, will not the desire which it implies naturally and necessarily lead us to shun wanton exposure of ourselves to temptation? If we pray God not to tempt us, we surely cannot be willing to tempt the Lord our God.

And the prayer concludes with a general acknowledgment of the Divine greatness and majesty. It seems very appropriate, that when we have been making known our requests to such a Being, we should after all remind ourselves that it is our first duty to submit ourselves to his will, so far as it is from day to day revealed to us; to live such lives of holy effort, that prayer may become the spontaneous and necessary act of our souls, instead of what, there is reason to fear, it too often is meant to be, a substitute for active righteousness.

The Lord's prayer contains, and will reveal, when calmly and attentively studied, a sermon on Christian duty. To how many that simple prayer comes back amid the recollections of childhood, as the embodiment of their Christian faith—as their creed and guide. If we could, all of us, live so as to be able to make this prayer in perfect sincerity, we should live far above the world. Let us be reminded of the close connexion that God has established between holy living and sincere prayer. A holy life makes men feel their need of prayer, and prayer if rightly offered reacts upon the life, diffusing over it a prayerful and dependent as well as diligent spirit.

C. T. B.

#### GLIMPSES FROM A CITY-WINDOW.

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WITHIN the reach of my observation are the scenes of the daily tasks of two old men; and I venture to say that two men more unlike, or whose dissimilarity is more instructive, cannot be found within the limits of the town. They ought to belong to two hemispheres at least, if not to distinct planets. Not

that I doubt the wisdom of the Providential plan that mingles diverse characters together. For if bad men, and mean men, and peevish and cold-hearted and conceited men must be, it is unquestionably better for them to be associated with the good, the generous, the serene, the kind and the self-forgetting, than to form a colony of conglomerated vice. Botany Bay, in a moral as well as in a commercial point of view, is a very unpromising territory.-But as I look out upon these individuals, they do certainly seem to be native to opposite climates. turn from the one to the other is like turning from a tropical garden to an iceberg.

Without knowing anything more of them than I can see with my eyes, without transgressing the bounds of glimpses, I hazard nothing in asserting that the whole explanation of this contrast may be stated thus:--one of them is the slave of money-getting, the other is his own freeman. If effect has anything at all to do with cause in countenances, as in other things, their faces are enough to indicate this solution. One of them is robust and strong, though somewhat old. is healthily active. His cheeks are rubicund, but not his nose; and they shine out finely under the snowiness of his white locks. His mouth has that sort of outline that is wrought by contentment and good-nature. The wrinkles are the graceful wrinkles carved out by frequent smiles. There is nothing like silliness, not a perpetual smile, in his expression; but constant benevolence has left upon his looks its handwriting and seal,—the indescribable charm of a great spirit. The other is slim and stiff. His joints seem to have lost their flexibility. His motions are awkward and clumsy, as if his limbs had acquired a contempt for the will that ruled them, and had rebelled against it. His features are pinched and peaked, having just such an aspect as seems to show that he has been looking all his life at objects indefinitely small, and straining after others equally diminutive. The skin is sallow and withered. His eyes are dull, or if they are ever lighted up, it is with a twinkle that only silver and gold can excite. As to his mouth, humor has not developed a trace about it. 28\*

mere "fissure in his face." The entire frame of the man appears like a machine for counting coppers. His whole demeanor seems to say—'I had so many dollars this morning; to-night may I have so many more or die; get one of them out of my grasp, if you can.' He is a perfect Scrooge of a man,—a Scrooge such as Scrooge was at sunset, Christmas eve, not as he was at dinner, Christmas day.

Look at these persons in their employments. Observe the very nature of those employments, and see how much they The first is a carpenter; the second is a pawn-The carpenter chose his calling because it was broker. something he could do; could do well; because it was honest, and might bring an honest living to himself and those he loves. For these sufficient reasons he pursues it faithfully, and therefore worthily. The pawnbroker took up his profession simply because he hoped in that way to make his paltry pile of hidden gold grow faster than by any other means. It is awful to peep in upon him in his shop, and witness how he gloats over the agony of his victims; how coolly he takes from the trembling hand of poverty the last article of furniture, the last garment but one, the precious relic, the cherished memorial, left by a dying mother, and not to be let go without scalding tears; how hard-heartedly he wrings the dear affections of human breasts, and goes through all the touching and revolting scenes of which such a place is the theatre! There he is, grave, silent, griping; no change on his countenance save now and then a convulsive twitch at the loss of a good bargain, or a half-hidden grin at a successful imposition.—The carpenter, on the other hand, sings cheerily at his work. He is nearly as industrious as the other; but what a different kind of industry it is! What a different motive prompts it! What a different feeling attends it! What a different soul animates it! He is over his bench early, and over it late, for he must be. the rest that intervenes is sweet and refreshing; it is begun and ended with thanksgivings to God. The family-picture at his fireside is complete, for the altar is there. While he is plying his labor, the children I have mentioned before sometimes run in and surround him, and seize his implements, and ask him a thousand noisy questions. But he is patient, never vexed; he has a pleasant word for every one of them, and almost stops to frolic with them. He is willing to explain to them the simple mysteries of his art, and stimulates with special encouragements the pride of that ingenious boy in whom he sees the germ of a genius that will some day make him a great carpenter too. He loves them, for he had children once that are grown up now, and he loves all that the Heavenly Father has made.

But at the shop over the way, it is not so. Very few children venture in there, unless they are obliged to. Their sure instincts teach them better. Why should they go where a hoarse voice calls them thieves, and a gruff scowl frightens them away? They 'can do better,' tell that shrewd bargainer.

Never yet did that wealthy creature—I am sure of it—give an alms to feed the hungry or clothe the poor or teach the ignorant or save the sinful. No sufferer's sorrow was ever lightened by his mercy. No grateful and thrilling "God bless you" ever fell on his hearing. He is alone in the universe. Heaven pity him! When the miser turns and turns again his key at night, and then tries the lock once more, and then skulks away, his hand held closely in his pocket, to hisnot to his home, for that bright, blessed, genial comfort he never could have known and yet be what he is,-but to his chest and his pallet of straw, I am reminded of the calm and solema words-"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." But when the good carpenter, after parting with some of his own scanty store to the poorer fellow-being who is sick and needs it, swings his heavy door, and adjusts his rude fastenings, and trudges happily and trustfully to his home, I recall the many glorious promises written in the book of life for him, and the language of an old writer almost inspired :-- "All heavenly hearts are charitable. How ungratefully he slinks away who dies and does nothing to reflect a glory to heaven.

The good man is the world's miracle. The good man I will worthily magnify. I too, will, if I can, do something for others and heaven, not to deserve by it, but to express my thanks. Though I cannot do what I would, I will labor to do what I can."

VI.

Across the alley of which I have spoken are some workmen engaged in the erection of a building. There are hourly manifestations among them of a spirit that is most wholesome to be witnessed and studied. Masons, bricklayers, hod-carriers, carpenters, truckmen, all show a feeling of the heartiest goodwill. For several weeks they have been within the limits of my sight and hearing, and I have not detected a single quarrel, nor a passionate word. Each moves on in his appointed task, and no one offends his fellow-laborer. In one case a truckman did indeed abuse his horse, by whipping him cruelly. But I thought I could detect a strong lurking desire in him, for some time after, to atone for his injustice, and to render himself worthy again in the noble animal's esteem. Generally persons of that employment have an honorable pride in their teams, and often, a sincere and deserved affection for them. Between themselves these workers are conciliatory and accommodating; patient of the awkwardness of a green hand; tolerant of personal preferences in the ways of doing a thing; ready to leave their own tasks to assist or "give a lift" to a neighbor. They greet each other with blunt but cordial salutations at sunrise; the click of the trowel and the hammer's blows seem to invigorate the spirits and enlarge the sympathies. On a particular occasion one of them was ill, but he could not afford. he was so poor, to lose a moment's pay. For several successive days his companion, an entire stranger, except as they met at their task, insisted on his going home at noon, and himself, by more strenuous exertion, and by staying later at night, filled out the measure of the day's work for both. Can a nobler example of the self-sacrifice of true charity be found, in all the showy philanthropies that are sounded and blazoned over the world? Labor is surely a blessed privilege, and not a curse upon our race. It clears the heart's atmosphere of vapors and impurities. It brightens the aspect of life. It expels brooding suspicions, and invites a manly candor and self-respect. "Blessed is the man who has found his work." It nurtures wholesome desires, and gives sweet rest. It affords the clearest title to respectability. Let us not scorn our roughest occupation, nor seek to hide it, nor blush to hear it spoken of. Few of us have anything half so well worth being proud of as our toil. Honored be labor, with his hard, tough hand, his sweaty brow and swollen veins and piercing eye and rigid sinews! Shame, only shame, to soft and self-indulgent idleness! If the idler have any creed, it is that God is a phantom, and life a mistake, and humanity a lie.

#### VII.

The evening's shadow begins to fall down kindly over all these streets and habitations. Its gracious, silent message of release is welcome to the weary throng, who lay their worn implements aside; and the pitiable idle man ejaculates his poor gratification also, that another day has been fairly,-no not fairly, but somehow,-gotten rid of. Let us lean a little over the window-seat, and notice the throng of living beings that trample along and jostle one another on the sidewalk. solemn thing to meditate upon,—this crowd and press of life, within the enclosure of a great city. What diversities of character, and of emotion, and of condition are before you at any given instant! There is the miser, clutching, at every turn, the pocket that contains his gains, and eyeing every passer-by as if he were a robber. There is the spendthrift, repenting what he has wasted, and almost daring to revolve dark schemes for recruiting this night his empty purse. There is the gambler, who has tried that fatal excitement, tremulous from the agitation and the losses of the billiard-room. is innocence, virtue, purity, going with a light spirit, in its "sun-clad armor" of chastity, on its shining path; and there

is foul corruption, with roving glance and wanton air, waiting at the doors of the brilliant saloon to entrap and seduce it,but, thank Heaven, in vain thou plottest, oh wicked, shameless and mean temptation! for the holy power of principle shall calmly pass thee by, conquering and rebuking thee. There is a countenance with sorrow in plain lines engraven on it, meeting another with the same inscription,-but they pass without a nod of recognition, for the heart knoweth its own bitterness, and the affliction of one breast is a stranger to the sister-heaviness of another. There are other faces, in the same line,one with anxiety upon it, another with exultation, another with passion, another with hope, another with the light of intelligence, another with blank stupidity. There are some who have done well and been a blessing in their several spheres today, and these have elastic freedom in their very motion; there are some who have done ill and have been a curse, and they walk like cowards. A laughing pageant follows hard upon a funeral procession; prowling, sneaking vice is close upon the heels of brave uprightness; and gladness marches in locked steps with misery. Within the doors, are the same or similar contrasts and contradictions.

As we look up, then, to the calm, silent space, where the daylight is drawing away, and the stars are taking their watchful places, what are we to believe is the prevailing, the mighty and prevailing voice, that is borne up into their peaceful realm, and on to the audience of God? Is it of order, or of confusion; of truth, or of falsity; of strong and lov' g souls, or of base and selfish ones; of goodness, or of evil?

We shall have a better assurance of an answer of encouragement, if we listen reverently first to that other voice that has come down from yonder throne of Infinite Perfection to these our mortal spirits, for our guidance and instruction. What does this speak? It commands us to faithfulness; it invites us to peace. It bids us sanctify, each one, in his own breast, and around him by his example, this mass of crowded life,—these deathless souls. It calls us to be true and generous, meek and forgiving, pure and devout. It summons us to

remember our immortality. It repeats to us the sure decree that one day we must enter in, and be judged in the city of the Great King, the new Jerusalem, that passeth not away, and hath no need of light from sun or moon. This also it repeats to us, for this night's word of faith and consolation,—" Except the Lord keep the city, the watchman waketh but in vain."

And now, patient listener, by this time I shall have no difficulty in gaining your consent to shut down the window, and draw the curtain.

F. D. H.

#### THE EUCHARIST.

WE find the following verses in the Belfast (Ireland) Bible Christian, where they are said to be taken from "Sunday School Rhymes &c." We have never seen them before, and believe our readers will thank us for copying them into our Magazine.

We adore thee, God and Father,
For the glorious liberty:
We obey the calling,—"Gather
Now, my people, unto me!"
Let the joyful invitation
Fly, like day, from east to west;
Be thy name, by every nation,
And to endless ages, blest!

At thy table, Lord, assembling,
What poor offerings do we bring !—
Panting,—glowing,—sighing,—trembling,
As alternate feelings spring:
God! if thy transcendant greatness
Sink us low in fear and shame;
Yet, Our Father! what a sweetness
Charms in that endearing name!

As in solemn congregation
We attend upon thy house,
For the sweet commemoration,
And renewal of our vows;
Let thy favour, with us resting,
Consecrate the bread and wine;
May we, of thy goodness tasting,
All be filled with love divine!

Jesus gave the sacred token
Of his passion, wine and bread,
Symbols of his body broken,
And his blood for sinners shed.
To the rite we come, confessing
Free redemption, grace unbought;—
His be every name of blessing,
For his love, surpassing thought!

For the agony he suffered,
Kneeling, at Gethsemane;
For the sacrifice he offered,
Crucified, on Calvary;
For the accents of affection
Uttered with his dying breath;
For his glorious resurrection,
Conqueror of sin and death!

Blessed Jesus! with what fervour
Shall we take thee to our hearts!
Thou,—when tempted, our preserver;
Thou,—our stay, when life departs!
Lamb of God! whose body, bleeding
On the cross, our sorrows bore;
Thou, in heaven, art interceding
For us sinners, evermore.

God of peace and consolation!
Love ineffable! that gave
Precious gifts for our salvation;
God our Father! hear and save!
Draw us to the rock of healing,
Whence the living waters flow;
Pour thy spirit forth, revealing
All our wishes thirst to know!

May thy counsels, King of glory!
Grateful awe and rapture move,
As we meditate the story
Of the Saviour's dying love:
Hear us, Lord, of thee entreating
Strength to walk in Jesus' ways!
God of light, shine on our meeting!
God of grace, accept our praise!

#### THE SAFE WAY.

If we saw ourselves as we are—what we are and where we are, and reflected on the clouded abyss of mystery before us, and considered aright our weakness and blindness, we should estimate at a higher price the feeling of security that religion gives. A religious course is a safe one. What a weight of meaning in the one word, safety! How grateful the storm-tossed mariner, when the opening harbor gives him assurance of safety from the waves. The blind man that gropes his way through the perils of the street deems safety a blessed boon. The parent anxious for a distant child gives God thanks, if he but hears that he is in safety. What is it then to the blind pilgrims of life's journey, to know that there is one way which is safe, and to be assured by revelation from God what that way is.

For the common objects of worldly interest even, a religious course is the safe one. It may not always lead to the greatest worldly success, nor secure success at all; yet a course of uprightness will generally secure that moderate success, which in Agur's prayer is sought for as the best worldly good. But when without going beyond the boundaries of this world, we see how often dishonesty undermines itself, how often fraud is precipitated into the pit it has dug for another, how all excesses tend to work out their own retribution, how often the gains of

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iniquity turn into dust in the hands of him that holds them, how the wrongs we have done another come round and rest on our own heads, we may well say, that if this world alone were taken into the account, the way of uprightness is at least the safe way.

The good man is safe from exposure and shame. He who enters an evil way, almost immediately puts himself in a false position. His life becomes one of concealments. He has bartered away his openness of soul and the fearlessness of innocence. There is much that he fears to have known. He must put a guard on his tongue and on his features, and walks in perpetual dread of a discovery, which any moment may burst like a mine beneath his feet. How blessed, compared with this, is the security of virtue, which has nothing to hide, no guard to set on tone and look; which is as it appears, which has no fears of detection, no dread of scrutiny, no hidden wrong in the midst of the pleasures and the pride of life, to rise up, spectre-like, and blast with its revelations.

And so through the whole course of life the good man is blest with this feeling of security. His plans for the time may come to nought, his efforts be baffled, his calculations of advantage be uncertain, yet so far as his chief interests are concerned he is in a course which he knows will in the end turn out to be a safe one. It is safe to do right—safe to obey God.

And these words acquire an infinite meaning, when applied to man's future prospects. Here, however much else is doubtful, one thing is certain; the religious life is the safe one. Goodness is approved by God and protected by Him. Let as gloomy a light rest on the future as you will, virtue is safe. The worst that the good man can fear, is better than the best hope of the bad. Even the heathen Socrates, when on trial for his life, could rest fearlessly on this conviction. He had tried, he says, to live justly, and though he was ignorant of the future, one thing he knew,—that come what might, no harm could ever happen to a just man. How much more may the Christian feel this. He may have doubts, he may be

ignorant of many things which he would gladly know; but in all his ignorance, one thing he knows,—he knows that no harm can befall him. God has declared that he who walketh uprightly, walketh surely.

To the young it may seem as if the worth of the religious life were placed on a low ground, when it is commended because of its giving the feeling of security. And yet every year we live gives new force and significance to the word. Youth, ardent and sanguine, may heed it little. But add only a few years of perplexity and anxiety and change and disappointment, and "as the hart pants for the water brooks," the heart of man pants and pines for something stable and secure. For this he would gladly exchange the brightest hopes of youth. Stability; security! To this he looks as the best result he can hope for from his labors. He pines for it in his friendships. He prays for it when he looks on his children. And conscious as we are of sins, enveloped in ignorance and doubt, when we look forward to the future, it seems the very crown of all the blessings of God. He who has this, wants little beside. He leaves in the calmness of peace and hope. He feels that there is scarcely a blessing for which he should pour out more heartfelt thanks, than for the goodness of God in revealing among the myriad paths of life which lead to hidden pitfalls and precipices, the only path of safety. E. P. P.

Tausr.—How many a sad heart might be lightened of its burthen, how many an anxious spirit be freed from its care, by a filial trust in God! Strange! that when so great a privilege is offered us, we neglect to make it ours. Give us trust in God, and we are rich, we are strong; nothing can harm, nothing disturb us. With pious trust in our hearts the world will be fair, life be pleasant, joy become religious, and suffering be no longer unintelligible. We need trust, for we cannot live without it. We must lean on man or God. Who that thinks will hesitate where to place his reliance, where to fix his trust?

#### MOSES THE TYPE OF THE TRUE REFORMER.

A SERMON, BY REV. GEORGE W. BURNAP.

Numbers xiv. 26—31. And the Lord spake unto Moses and unto Aaron, saying: How long shall I bear with this evil congregation, which murmur against me? Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you according to your whole number, from twenty years old and upwards, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

THERE is a deeper meaning in the sentence here pronounced upon that generation of rebellious Israelites, and in the arrangement of Divine Providence that they should die in the desert and never enter the promised land, than generally suggests itself to the superficial reader. It not only states a particular fact, but inculcates a general principle. It states a fact, that the Israelites, who had just come forth out of the claypits, the slavery, the idolatry and moral corruption of Egypt, were unfit to found a nation, unfit to act out and establish the enlightened and noble principles of the Mosaic religion and the Jewish constitution. They wanted that courage, determination and magnanimity, which are the result of prosperity and free-They wanted that knowledge and stability, which alone can secure obedience to just and salutary restraints. They wanted those habits of persevering endeavor and patient endurance, which alone can unite a people in grand and victorious enterprise. They were destitute of those abiding convictions of the protection of an overruling Providence, which are the indispensable condition of all that is great and true and good in man; and they turned back to idolatry almost before the thunders of Sinai had ceased to roll.

After receiving the Law, they were led to the borders of the Holy Land, but there they demonstrated that they were then utterly unfit to go in and possess it. They rebelled against their leader, and murmured against God. They disbelieved where they had sufficient evidence, and they believed where they had no evidence at all. They showed themselves wholly unprepared for the restraints of a wholesome authority and of a just government. That generation proved themselves unfit for the possession of the land of Canaan, unfit to carry forward the design of God to raise up a model nation, and to employ them in the great purpose of sending abroad the true religion over the face of the earth. Had they then gone in, the very purpose of their national existence would have been defeated. Imperfectly acquainted with the principles of their religion, and unaccustomed to living according to its provisions, they would perhaps scarcely have established the Mosaic institutions. Scattered apart from each other, and pursuing a pastoral or an agricultural life, they would have soon forgotten the few imperfect lessons they had taken in the wilderness, and never would have had the strong band of a national temple and a common worship, but would have followed each one the devices of his own heart; and their national existence, instead of stretching over fifteen hundred years, and proving at last the germ and starting-point of a new and universal religion, would have been short in its duration, disorderly in its continuance, and have terminated in total discomfiture and defeat.

Human nature is not sufficiently plastic and flexible to be regenerated and formed anew in one generation. There seems to be something hereditary, not only in form and features and complexion, but in intellectual capacities, in dispositions, propensities, I had almost said, habits. The offspring of a savage discovers an almost irresistible inclination to betake himself to the woods; he recoils from labor and refuses the dull drudgery of intellectual cultivation. And so the Israelites, when they arrived on the borders of Canaan, were found to be still Egyptian slaves, and not the trained disciples of Moses. That generation could not be the steady worshippers of the one

Jehovah. That generation could not be the enlightened and orderly citizens of a free and well regulated Commonwealth.

What then could be done? It was necessary to wait till they had passed off the stage. It was necessary that they should be kept in the wilderness till all, according to the sentence, who were then "twenty years old and upwards," whose characters were formed, whose sentiments and habits were fixed, should die, and a new generation come forward under a better training and more favorable auspices.

In the desert, under the eye of Moses, under the almost military discipline of an encampment, the most favorable opportunity was afforded for training up a new generation. national unity could thus be consummated and cemented. Their municipal and social regulations might be wrought into the habits and affections of the people. The great principles of their simple and sublime faith, the worship and obedience of the Infinite Jehovah, might become, as it were, an element of their perpetual consciousness, the motive of their every action, the ground of their national unity, and the only satisfactory reason of their being separated from all the nations of the earth. The forty years' sojourn in the wilderness was a necessary preliminary condition of the fifteen hundred years of their national existence in the land of Canaan, so fruitful in lasting consequences to the world. Their weekly assemblies in the desert made them acquainted with their Law, and they never afterwards wholly forgot it. Their periodical gatherings at the door of the tabernacle in the wilderness prepared them to delight in their national assemblies at Shiloh, at Mizpeh, and Jerusalem. And if there be anything wonderful in their persevering adherence to their institutions through affliction and subjugation, anything marvellous in their return to their pative seats after seventy years' captivity, doubtless much of it is to be ascribed to the deep impression made by the forty years' sojourn in the wilderness.

To Moses, doubtless, this delay was a great disappointment. It amounted to nothing less than an exclusion of himself from the Promised Land. He was now eighty years of age. Forty

years more would carry him far beyond the allotted period of human life. His labors and trials were to prepare for a glory which he could not be permitted to see. He could only look from the top of Pisgah, and survey at a distance the goodly land which was to be made illustrious to all time by his name and institutions, and then he was to close his eyes in death and be gathered to his fathers.

I have said, that the turning back into the wilderness must have been to Moses a great disappointment. He was a great reformer, and like all reformers, it is probable that he was filled with the most sanguine hopes and anticipations. Most reformers are intoxicated with hopes and anticipations. What then must have been his mortification, when he found the people whom he had led out of Egypt totally unfit for national freedom and independence, and ready to turn back to the claypits of the land of their bondage! Yet was he obliged to submit, and instead of settling the nation he led in the land of their rest, he was compelled to spend the remainder of his days in the humble capacity of the leader and instructor of a nation of wanderers. He was compelled to walk by faith, and not by sight; to see the promises afar off, but never to possess the blessings he prepared his people to enjoy. But patiently and cheerfully did he go through his task, and meekly submitted to the hard necessity of sowing that others might reap.

I have stated and enlarged upon this case of Moses and the Israelites, to illustrate the position and duties of a Reformer. The world is at the present moment full of reformers and reformations. There are undoubtedly great evils in the world which ought to be, and may be abated. There are those, who perceiving them to be evils, are willing to spend and be spent in the enterprise of doing them away. But the reformer undertakes a great work, and he is surrounded by great difficulties and dangers. I shall endeavor to point some of them out.

In the first place, he is in danger of underrating the difficulty of changing men's intellectual convictions. He imagines that because he has examined a subject, and arrived at clear conceptions and full convictions upon it, every one else has done

the same, in however different a condition he may be as to capacity, inclination and opportunity. While he has been collecting information, reading, thinking, discussing, what have the masses been about? Toiling for their daily bread, contriving to improve a straitened condition, educating the young, sustaining the old. One has been in the field, and another in his workshop, and another in the midst of his merchandise. It is all a mistake to imagine, that they have been thinking of abstractions, or settling principles and ascertaining duties. Truth itself, when stated to them, will appear a novelty, and as a novelty will awaken distrust, or at least be received with caution. It takes time to become familiar with the features of even truth itself. The presumption is, that that which has been long received is true; that in which the moral sense of mankind has from time immemorial acquiesced, is just and right. There is a reluctance to set up the theories of to-day against the experience of ages, and truth itself, working under these disadvantages, is slowly apprehended and slowly embraced.

This is the very thing which the fiery and impatient spirit of the Reformer cannot brook. He cannot endure the forty years' sojourn in the wilderness. He must enter in at once, and take possession of the promised land, the land that "floweth with milk and honey." When it is distinctly announced to him by repeated trials, that the world is not ripe for his reform, that the fulness of time has not come for the reception and acknowledgment of his great truth, instead of acquiescing, like Moses, in meek submission to the delay, and going to work patiently to bring the world up to the necessary standard, too often he turns discontented and sour, and quarrels with the world which he has not the wisdom or perseverance to reform. Because everything cannot be done at once, he will do nothing, and makes himself unhappy because he cannot hasten the great designs of Providence, and with his feeble arm hurry on the stars in their courses.

Thus we see, that every great truth must have its forty years' sojourn in the wilderness, like the knowledge and wor-

ship of the one true Jehovah. The world must roll on awhile, serving its old idols. The generation to which it is announced will not receive it. They are too firmly fixed in their old opinions to receive a new one among them, to disturb their harmony and break their peace. They must pass away, and their "little ones" will receive perhaps, as first principles, truths which they considered utterly extravagant and absurd.

In the second place, reformers are apt to miscalculate the force of prejudice. We are creatures, not of intellect alone, but of passions and affections. We grow attached to that which we have long known, and, right or wrong, it becomes a part of ourselves. Our opinions, as it were, become domesticated, and we learn to love and defend them, because they are ours. He who assails them jars our feelings, though he may convince our reason; and it seems like treason to abandon an old opinion, as it does an old friend. Every man starts with the presumption that he is right, and it is humiliating to his pride to confess that he is wiser to-day than he was yesterday.

The reformer, therefore, must expect a reaction to every attempt to change the opinions of the world. He must expect, not only opposition, but resentment, not only fair argument, but obloquy and abuse. Nay, he may expect that whatever he attacks will be clung to, for a while, with the greater tenacity. It will be defended with greater obstinacy. Its cooler friends will be warmed up into hot and active partisans, and its cause will never seem so strong as at the very moment when it is about to give way.

Let not the true reformer, then, be discouraged by the fruits of his first endeavors. They are just what he must expect. Let him persevere. Let him be instant in season and out of season. If he have truth on his side, it will gradually prevail over all opposition.

Another gigantic power, which the reformer is obliged to vanquish, before he can gain the establishment of one new truth, is the force of habit. This of itself is almost immovable. Habits grow up, in the first place, out of convictions. We do

thus and so, because we think it is right and just and expedient. But when the habit is once formed, it has a self-sustaining power, and continues to regulate our actions long after the convictions on which it was based have been forgotten. Our actions become accustomed to succeed each other in a certain train, or they become associated with certain hours of the day, or with certain places which we frequent. We become habituated to certain employments and certain pleasures, which it seems to disorganize our whole constitution to omit.

If then, our opinions undergo a change, how hard it is to change our conduct in correspondence with them. So much are we the creatures of habit, that the prophet has told us, that it is almost as easy for the Ethiopian to change his skin, and the leopard his spots, as for a man to change his habits.

Lastly, as an antagonist of reform, comes interest. All the arrangements and occupations of men are ultimately based on their sentiments and convictions. One man employs himself in this thing, and another in that, because it is the opinion of the community, that it is best on the whole that the different tasks of labor should be thus portioned out. When the opinions and convictions of the community change, some occupations are condemned, and become no longer possible to be pursued. The change of religious faith at Ephesus made an entire revolution in the condition and prospects of the silversmiths, and straightway they became the most earnest and vociferous defenders of the divinity of "Diana of the Ephesians." So it must ever be long before the outward arrangements of society are conformed to a change in moral sentiments and intellectual convictions. He who attempts to change the moral sentiments and the intellectual convictions of mankind, must at once encounter the violence of those whose position and employment are affected by his endeavors.

Then, again, there are many errors which never can be reasoned away; they can only be *outgrown*. They are incident to an imperfect and infantile condition of the human mind, and the way to overthrow them is to cultivate and strengthen the general intellect, to diffuse information on other subjects;

and then prejudices, which were directly assailed in vain, die away of themselves. The belief in witches was never reasoned out of any community. Enlighten the masses, and the superstition disappears of itself.

We conclude then, that while there is abundant encouragement to the philanthropist and the Christian to keep him always employed in good works, to inspire him with courage, and to assure him that no effort is ever lost, there are certain laws of human nature and of society, which forbid him to indulge extravagant anticipations as to what may be done in a single generation. The condition of things is what it is by the influence of causes which long ago went into operation, which our efforts may modify, but not radically change. That space in the world's duration which is spanned by our lives, finds mankind in a condition totally independent of our choice. great truths may be just now commencing their career. forty years which they may be destined to sojourn in the wilderness may extend beyond the period when our eves shall be closed in death. We may die, as Aaron did in the desert, and not, like Moses, be permitted even to stand on Pisgah and view the promised land. However that may be, our duty is still the same,—a firm and unwavering trust in God—a sure persuasion that there is a promised land, that there is a better state of things possible, nay, certain in the arrangements of Providence, and those who labor to bring it about shall in no wise lose their reward. Their works will follow them to a better world, and they shall wear the crown of martyrs and sing the song of Moses and the Lamb.

PATIENCE.—Few persons have patience with others, but fewer still, I think, have patience with themselves. Cannot we have regard to our own weakness, and remember that we are still in the flesh? By slow steps must we reach the height where frailty and temptation are left behind. 'Ever pressing on' is the Christian's motto, but this does not mean that he must run with a hot haste, as if there were no difficulties in the way. In the Christian life perseverance is accomplishment.

#### THE DEPARTURE OF SUMMER.

"Thou'rt bearing hence thy roses, Glad summer, fare thee well! Thou'rt singing thy last melodies, In every wood and dell.

"But in the golden sunset,
Of thy latest, lingering day,
Oh! tell me, o'er this chequered earth,
How hast thou pass'd away?"

WE are now spending the last few moments of this beautiful season; and before its latest sun has sunk to rest, we would use its fading light in that work of self-scrutiny to which we are called, not only by the poet, but by the Heavenly Teacher, when he said, "Behold the fowls of the air," "Consider the lilies how they grow." Another of those seasons has passed, in which all nature rejoices and glorifies God. thing puts on an expression of gladness and luxuriates in its beautiful life. Let us observe these objects as they are passing away, for no work of man, the head of the creation, can equal the beauty and magnificence of nature's summer scenes. Her trees and plants, her verdant hills, her "fowls of the air," and each creeping thing surpass even "Solomon in all his his glory." Man with all his boasted might has no power even to shape or color the smallest blade of grass; God alone created the heaven and the earth.

But lowly and reverent as is our true position before the throne of the Eternal, we have a most solemn mission to perform in the midst of his creation. God hath highly exalted man, above all his works, making him in his own image, and placing before him in beauty and luxuriance the great universe. It is not, however, as a wonderful picture merely that the Divine Artist requires us to look upon the world; he tells us that we have a personal interest in these things, and a higher duty to perform towards them, than to gaze and admire merely; for the command is, to "subdue the earth." And this is the mission we are to perform. Let us not suppose that this command was intended solely for the dwellers in Eden, where

the soil yielded its products with but little help of man, warmed by the unclouded sun, and bathed in the gentle dew. was spoken to them, but extended in its call to those who had lost Eden, and were scattered over the face of the earth, and along the course of ages to come. It has reached us; and at the close of this sweet season of flower and fruit, I would ask how much have we done toward cultivating that part of the vineyard of the Lord which has been committed to our care? How much have we labored in that field of our hearts, from which we may pluck the fruits of everlasting life? We are of the earth, earthy, and the soil of our minds, which we are commanded to subdue, and have dominion over, is often sterile ground, on which the seed soon withers; or it is infested with thorns, which may grow up and choke the seed, and it will vield no fruit. But we must labor and strive until we remove all these obstructions, and vanquish these enemies of our life and growth. Thus shall we "subdue the earth," and obey God. Thus shall we be prepared to use all God's gifts in the course of our progress. Thus will the earth to us be "full of the majesty of the Lord."

Christ the divine has put to flight all the hosts of evil. He has overcome the world; and from the garden of temptation, and from Calvary's height, he calls upon us to follow him, till we have put all enemies under our feet. And it is only those who have attained this state of preparation, to whom this season passes away with any sentiment but sadness. Many may be glad and gay through this period; but their happiness hath only the butterfly's existence, born of the sunshine and crushed in an hour. It is a fact that almost all men appear happiest in summer, and it is natural they should. rich and favored this season opens its many resorts of gaiety and pleasure; to the poor it comes as a period of relief from many cares and expenses; to the sick and old it brings health, or hope and comfort; and over all it throws a mantle of warmth and beauty, and bids them bask in the sunshine. But blessed as is the influence of summer upon the condition of man, it cannot enter and take possession of his 30

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heart, until he has gained that temper of soul, through which it shall minister to his highest happiness. The season, "whose sunbeam is a joy to all, and a beam of hope unto land and sca," springs from the bosom of stern winter. Know we not that "seed time and harvest, cold and heat, summer and winter, day and night," have each its mission to perform, ere the tree is grown unto perfection? Let us be willing then, as we behold the processes of inanimate nature, as we "consider the lilies how they grow," in view of the infinite worth of our spirits over the grass of the field,—let us cheerfully resign ourselves to the difficult, but hopeful task, of cultivating, even amidst tears, the soil of our hearts.

And now, those of my friends on "this chequered earth," over whom this beautiful season has passed without one impression save of mirth or release from care, let me beseech, by the shortness of all time, and the worth of their wronged souls, to pause and ask, how, to at least one human bosom, this summer hath passed? Leave not the work of self-scrutiny, until the answer be given. Oh! that there were none who needed exhortation upon the use of the world. But alas! from how many lips should we hear, if we asked, 'How has this summer passed to thee?' the answer,

"In brief and sudden strivings,
To fling a weight aside,
Midst these thy melodies have ceased,
And all thy roses died!"

To all of us let the exhortation come; and as we examine in solemn review, the deeds of the year, let tears of repentance flow. Then we shall no longer pass in giddy thought-lessness, or indifference this beautiful season, but we shall see in it the emblem of that perfection which the human soul is destined to attain, by keeping the commands of its Maker; and this shall be our language, as we anticipate another summer:—

"Give me to hail thy sunshine
With song and spirit free;
Or in a purer air than this
May our next meeting be!"

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#### THE BERKSHIRE JUBILEE.

THE following article, kindly contributed by a friend to our pages, is more than mere intelligence. The reflections at the close, brief as they are, have much meaning for every thoughtful person who shall read them—a moral meaning. One of the great questions before the country is, How shall it get its amusements, its holidays, its recreations; and of what sort shall they be, virtuous or sinful? That it can be wholly without them is impossible. To suppose this, is to suppose it a country unlike any that ever existed yet, and made up of beings not human. We claim these seasons as a right and legitimate sphere for the influence of religion. It is our object to apply Christianity everywhere, and to shew the beauty of its relations with all the pursuits and positions of men. This communication has a bearing in the direction of these views, and for that reason we offer it gladly to the consideration of our readers. Ens.

"How painfully sweet are the echoes that start When memory plays an old tune on the heart."

A FEW months since there went abroad from many of the natives of Berkshire county, Massachusetts, a call to the emigrants from her bosom to return and celebrate a festival in their mountain home. Cordially was it made, and from the lawyer and artisan, the clerk at his desk, and the student poring over his books, the dwellers in densely peopled cities, and the roamer on the solitary main, came the quick, full response, with which heart ever answereth to heart. Some had almost forgotten the "old roof tree," but the call was magical. Memory, true to her trust, brought from her casket, fresh and bright as if traced but yesterday, pictures of sweet familiar scenes; and a sudden restlessness, a yearning for loved voices, an anxiety to tread once again the sod pressed in childhood, seized those who

had long plodded in the same round of wearying duties. This formed the topic of conversation; and youth and children, charmed with descriptions of spots, which to their parents' fancy grew greener as years sped on, shared in the joyful anticipation, and dreamed of bliss.

A lovely place was prepared for the celebration, in Pittsfield, where ideas of high civilization, inspired by the village, with its charming residences, large gardens, and fine trees, are mingled with thoughts of cool, quiet nooks, soft glades, and summer music, suggested by the sunny hill-sides just beyond.

There was something imposing in the long procession, to which eighteen States had contributed, as it wound round the brow of the eminence;—bound by one tie, animated by one sentiment, sharing one common joy, a band of brothers. But the day was unpropitious, and, when a hymn had been sung, and a prayer offered, a part of the vast audience occupied a meeting-house in the village, and listened to an appropriate and eloquent discourse from Rev. Dr. Hopkins, President of Williams College, and a poem from Dr. Allen of Northampton.

The next morning, although the sky looked threatening, the multitude again assembled. Again the seats were filled, again the voice of praise swelled on the air. An oration from Mr. Spencer of Utica, N. Y., extracts from some of the earliest newspapers published in the county, and two odes furnished for the occasion, followed. An adjournment to the dining tables was then proposed. They were placed beneath an awning upon the grounds of the Ladies' Institute, and were laid for nearly two thousand people. A blessing was pronounced by Rev. Dr. Shepard of Lenox, and Gov. Briggs presided with a grace and vivacity which gave universal delight. Scarcely were we seated when the mist rolled up from the mountains, and the blessed sunshine, the smile of the Infinite, rested on hill and valley, and lighted the landscape into new beauty. Among the speakers were Dr. Holmes of Boston, Theodore Sedgwick, Esq., and Rev. Dr. Dewey of New York. As the day wore away, a hymn, adapted to the music of "Auld Lang Syne," was sung by the young ladies of the Institute, with a chorus of many voices; a touching farewell was given, and three cheers for the old homesteads of the emigrants seemed the very outpouring of the soul. As we dispersed, the sky grew black, the majesty of the Almighty was displayed in the low mutterings of distant thunder and the play of lightnings. Was I wrong? I almost deemed that on the storm-cloud God set his seal to the festival.

Yet it was beautiful, not so much for what was done, as for what was felt. Old men met each other with a greeting in which the warmth of youth was added to the constancy of maturer years. Stealing from carking cares, from the whirl of business, from all the bustle and perplexities, the jar and discord of clashing interests, they felt as if some spirit cast around them a protecting influence in their early home, and sat peacefully or wandered cheerily, among the objects of their boyhood's love. The schoolhouse and the meetinghouse, the woods with their store of happy memories, the laughing streams, the gem-like waters, guarded by mountain barriers, once more echoed to voices they had known of yore. Eyes which time had begun to dim sparkled with new fire, and blood which had become sluggish in its course rushed with new life through vein and artery. A thousand anecdotes of the past, incidents so long forgotten that they seemed lost forever, were told with glee, and many a varied history, half sunshine and half sorrow, thrilled with gladness, or shaded with regret. The absent too were remembered. Inquiry pressed upon inquiry. came the solumn answer, "dead," "dead," "dead." Then manhood forgot its pride, age its dignity, and tears fell thick and fast for the departed. Yet, when the speaker told of happy death-beds, again and again went up the incense of gratitude to the Father for that great and abiding hope.

But most affecting were the groups gathered among the graves. There the pastor who had blessed each one in a voice tremulous with emotion, there the mother of their infancy, the father fallen in his prime, the bold, generous brother, the gentle sister, and the youthful playmate slept, unconscious of the lifelong sorrow of those they had left behind. There were spirits 30\*

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floating around those graves, voices sweeter than the harmony of the spheres, a perfume richer than that of flowers; and again there went up to God from among those simple and time-worn monuments a fragrance purer and more acceptable than the spices of Jewish sacrifices.

The festival was celebrated with the utmost simplicity. There was not the least shadow of ostentation, nothing for mere display; but every physical and intellectual want, even every sensibility of the returning emigrant, was cared for with a zeal, an efficiency, and a delicacy, grateful to all.

It is well to have such calls upon our sympathies. They are made every day singly, but then selfish cares and artificial wants succeed, and almost obliterate the impression. It is well, therefore, when they follow each other so quickly that no selfish feeling can find place. It is well when the heart expands and expands until it can, as it were, take in the universe, when crowds of beautiful sentiments and holy thoughts throng upon us in countless myriads. Honorable as this festival is to Berkshire, it has a deeper and a wider significance. Interesting as it is to Berkshire people and their posterity, it is scarcely less so to the world. Thoroughly and truly as it binds these many sons together, so does it furnish a new bond between them and the whole human race. It is a triumph of humanity, of the pure, the high, the beautiful, over the earthly and unspiritual; a fitting offering on a glorious altar.

Peace be upon thee, Berkshire! on thy craggy steeps and lovely vallies! on thy hearths and homes! upon thy widely scattered children! May many a future jubilee call back the wanderers to thy bosom!

HOPE.—Blessed are they who hope! Sinful is despair. There is a hope that "maketh ashamed," as there is a repentance that "needeth to be repented of!" But the hope which reverently listens to the teaching of faith, while its eye kindles with rapture, is a safe guide,—a guide, a solace, and a strength.

### INTELLIGENCE.

INSTALLATION AT CHELSEA, MASS.—Rev. George M. Rice was installed as Pastor of the "First Congregational Church and Society in Chelsea," on Wednesday, September 18, 1844. The order of exercises was as follows:—Introductory Prayer, by Rev. Mr. Sargent of Boston; Selections from the Scriptures, by Rev. Mr. Pierpont of Lynn; Sermon, by Rev. Mr. Lunt of Quincy; Prayer of Installation, by Rev. Mr. Barrett of Boston; Charge, by Rev. Dr. Flint of Salem; Right Hand of Fellowship, by Rev. Mr. Robbins of Chelsea; Address to the People, by Rev. Mr. Waterston of Boston; Concluding Prayer, by Rev. Mr. Gray of Boston.

Mr. Lunt took for his text Phillippians iii. 9: "The righteousness which is of God, by faith." The question was considered, what does Christianity propose to effect? The answer was given in the words of the text. The end which Christianity proposes is righteousness: a righteousness grounded on inward, spiritual conviction. This design constituted an era, an important era in the history of mankind. one of the peculiarities of the Christian system, that all its instructions are addressed to the soul. By this, the preacher meant not the mind, the understanding, but something higher than these-an active, spiritual principle. The chief requisition in those who would be Christians is faith, or a general disposition to exercise this inherent faculty. Faith is "the evidence of things unseen," not the result of reasoning. The Bible furnishes a body of abstract truths, and an exhibition of abstract duties. It is the minister's office to guard, defend, interpret and enforce the principles of the Bible. It is essential to the carrying out of the Christian theory, that there should be a church in the world; -a body of professed followers, who should receive into their minds, and have imprinted on their hearts, and retained in their consciences, the truths of the Bible. The Christian theory includes also the idea of a Holy Spirit,-an agent that operates on the human soul continually, and by whose aid that faith is established in the soul which produces the true righteousness. The Christian theory, for its fulfilment, requires likewise a Sabbath; and an order of men set apart whose object it shall be to confirm the faith of believers. These men should have the confidence of those to whom they preach, if they are worthy; and if not worthy, they ought not to have a place in the church to do mischief.

This was the plan of the sermon:—to consider to object of Christianity;—and the agencies and instrumentalities through which this object shall be effected. The preacher applied the principles of the discourse to the prevailing tendencies of the times. The growing disregard and distrust of the church, the Sabbath, and the ministry, with the popular reformatory movements of the day, were all considered.

COMMENCEMENT WEEK AT CAMBRIDGE.—The public anniversary exercises of 1844 occupied three days.

Society of the Harvard Alumni.—The Society of the Alumni, which has been in existence about three years, held its annual meeting on Tuesday, August 27. After the transaction of the usual business, the Association moved in procession to the church, where Hon. Daniel A. White of Salem, addressed the assembly on the obligations of the children of the institution to the University, and the reciprocal duties of the University to her children. The address might be regarded as appropriate to men of letters generally, and was an appeal to the highest and purest sentiments in the educated character. It was a protest against the foibles and unprincipled follies of literature, presenting a high moral standard as the only safeguard for intellectual eminence or professional success.

Commencement Day.—The graduating class consisted of fifty-one. The parts assigned were thirty,—orations, dissertations, disquisitions, and a poem,—all in English. They were heard by an unusually crowded assembly. Thirty-six received the degree of LL. B.; and a large number that of M. D. Besides a considerable number who took the degree of A. M. in course, it was conferred, as honorary, on Hou. Nathan Appleton, Prof. Asa Gray, Rev. R. C. Waterston, and Rev. Hosea Ballou 2d. The honorary degree of LL. D. was conferred on Hon. George N. Briggs of Massachusetts, Hon. John Sergeant of Philadelphia, and Charles Lyell, Esq., of England; the honorary degree of D. D. on Rev. Andrew Bigelow of Danvers, and Prof. Edwards A. Park of the Andover Theological Seminary.

Phi Beta Kappa.—The anniversary of the Massachusetts Alpha of this society was observed on Thursday after the declamation of undergraduates for the Boylston prizes was concluded. The public services consisted of an Oration by Rev. George Putnam of Roxbury, and a Poem by William W. Story, Esq. of Boston. Rev. Henry W. Bellows of New York officiated as Chaplain of the day.—The subject of the Oration was the connection between intellectual and moral culture. After some general observations on his topic, the orator proceeded to state the chief and highest point of this connection, viz. the love and

pursuit of truth. This is, should be, must be, the aim of the scholar; and it is a moral aim. He then gave a series of vigorous and brilliant illustrations of his principle, making these indeed the main body of the discourse. The examples most elaborately adduced and dwelt upon, were those of Voltaire, Goethe, Byron and Burns. Voltaire was a short-lived infidel. Goethe was cold and selfish, wanting the genial attributes of humanity, and his influence even in Germany is giving way to the nobler and purer spirit of Schiller. Byron began with noble impulses, but slighted them, sinking whatever was high and holy, in sensual excesses. Burns became the slave of a low appetite. These instances were chosen as apparent exceptions to the speaker's positions, and in discussing them he gave eloquent utterance to a tide of glowing, manly, wholesome thoughts. 'Whoever would be great must be good. It is an eternal, irreversible law. Although he endeavored to look at his theme simply with the eyes of a scholar, and not as a preacher, setting the claims of virtue, in her own right, temporarily aside, yet before concluding he avowed himself compelled to call virtue back to her throne of supremacy. If men will not serve her for the sake of influence and power as scholars, she has a loftier authority of her own, and shall be served for her own divinity. She is willing to wait and serve, but only by being sovereign. The tone of the Oration, together with the views presented in the Address before the Alumni, contained a sacred promise for the true elevation of the literary character. Such words are needed by the age, and we trust they will not prove to have been spoken in vain. The Poem by Mr. Story was on Art. Aside from its excellencies as an imaginative and metrical production, its moral sentiment was unexceptionable, and quite in harmony with the addresses just referred to.

SALEM FAIR.—Most of our readers may know that the ladies of the four Unitarian societies in Salem have lately held a Fair, the proceeds of which were intended to give aid to young and feeble churches of our faith. We have received through a friend an account of this festival—for such we may consider it—which we are permitted to substitute for any further remarks of our own.

In May last, a general feeling seemed to be awakened in the Unitarian Societies of Salem, that an effort ought to be made for the relief of destitute churches of their faith, in other places. The ladies of the four societies held a meeting, elected a President, and other officers, organizing themselves with all the energy, system and firmness possible on any occasion. They agreed to meet every Wednesday, to work, and lend other necessary aid. These meetings were continued

through the summer, and a most delightful intercourse maintained. A spirit of perfect harmony and pure Christian kindness prevailed without interruption until all was accomplished, the work finished and everything arranged for the sale of articles.

The Fair was held on the 5th of September at Mechanic Hall, a noble room, with every accommodation for the exhibition of the articles to the greatest advantage. The decorations were the result of refined taste, light, simple and chaste. Opposite the entrance, the eye was met by a grotto of evergreen, so contrived as to resemble a forest in perspective; at the point which formed the horizon, wild flowers in abundance were so disposed as to resemble a prairie or meadow; the effect was perfect. In front of this grotto, were arranged in vases exquisite flowers, from greenhouses and gardens in Salem and its vicinity, presented by gentlemen who had cultivated them most assiduously for the occasion. Baskets of every beautiful form, with delicious fruits, also liberally bestowed by gentlemen, were placed on tables; behind which stood the young ladies, who dispensed these treasures of the season to purchasers. On each side of the grotto was an arch covered with evergreen, leading to the galleries, where the collation was spread. A part of one gallery contained a temple, made with draperies of lemon color and white cloth, fancifully drawn up, with wreaths of flowers; in the interior was an extensive collection of native flowers, painted by a Salem lady, which drew crowds of visiters, and elicited high encomiums. A similar arrangement was made on the opposite corner of the gallery. The collation occupied all the remaining space, and was beautifully spread, with all the luxuries of the table, cooked in the best style, and tempting in the aspect,-ice water the only beverage. The hall below was tastefully decorated with evergreens in festoons, similar wreaths encircling the pillars. A refreshment table with cakes, ices, soda water, etc., was also adorned, as well as the tables for the sale of fancy articles. These were literally crowded with everything which exquisite taste, neatness and judgment could suggest, from the gorgeous embroidery in gold and velvet, the splendid chair and eiegant slipper, to the simple pincushion, or humblest article for domestic use.

The day was one of unparalleled brightness; every thing conspired to hallow and bless it. Health beamed in almost every eye; joy was diffused over all: and as we looked upon the rich display of fruits and flowers, the thought arose spontaneously, that God in his ample bestowments smiled on the undertaking of his children, thus tending to a valuable purpose. In the evening the hall was brilliantly illuminated, while a band of soft instruments enlivened yet more the scene.

Such were the enjoyments of the occasion, but the under current, which was concealed by the engrossing present, burst forth in a full tide of gratitude afterwards, when the pleasure of the day was succeed-

ed by a deeper feeling of happiness in the consciousness that these efforts so perseveringly made had been so abundantly blessed. The receipts were beyond the calculation of the most sanguine, amounting to \$3518. The net proceeds will probably be about \$3200. And we feel that when this sum is judiciously bestowed, it will aid in spreading our priceless faith, and in bringing on that time when the solitary places shall be glad and the desert shall blossom as the rose.

INFIDELITY. We have heard so little of late of that bald and coarse infidelity which a few years ago created some sensation, and some apprehension, in our community, that we had supposed it was silent, if not extinct. But we find that it still speaks through its regular organs, and in a tone not less offensive to religious sensibility than formerly. The Investigator is still published in this city, and maintains the same attitude of hostility to Christian faith and Christian institutions which it held under the direction of Mr. Kneeland, who has for some time resided at the West. A weekly paper is also issued from an Infidel press in New York, under the title of the Beacon. The correctness of its statements and the spirit in which it is conducted may be sufficiently shown by quoting a single passage from the conclusion of an article, of considerable length, the design of which is to produce the belief, in those who may accept its reckless affirmations, that the religion and the narrations of the Bible were "borrowed from idolators."

"From what we have stated in the above essay, it is evident the word of God is stolen from the heathens; and the Gospels and Epistles are the works of heathens, existing prior to the time of Christ, but translated from the original Egyptian by the Eclectic philosophers, each making such additions as his knowledge warranted, and that the Christian councils selected from their translations such as best served their cause, and after a struggle of several hundred years, succeeded in cramming them down the throats of the people."

It does not so much grieve or astonish us that any one should be found bold enough to publish such gross and palpable falsehood, as that others should be found in sufficient number to sustain papers which so abuse the common sense as well as assail the religious faith of the people. But from their own confessions we are permitted to believe that those who have embarked in this enterprise against truth and piety do not receive the support they desire. The editor of the Beacon says: "Year after year the Boston Investigator has lamented its want of support, and called upon its well-wishers for aid, and is still under the necessity to do so." And it adds: "We regret to say that the Beacon is not better supported. It does not now pay its expenses (speaking from actual receipts) in spite of a steady increase of permanent subscribers." That there may be this increase of subscribers is possible,

for we know that great exertions are made by the advocates of infidelity to propagate their opinions. But if they meet with success among the ignorant and the depraved, how plain an admonition of duty does this fact address to those who might enlighten the ignorance, and penetrate with the influences of Christian love, the depravity, which alone lend a credulous ear to the enemies of religion.

Mormonism.—This most astonishing of modern impostures seems not as might have been expected, to have received its death blow from the disappearance of its author. For his murder, however much he may have deserved legal punishment or have drawn upon himself a just popular indignation, no excuse can be framed, and no palliation should be admitted; its atrocity was aggravated by the circumstances under which he had voluntarily placed himself. Still, as evil is continually overruled for good by the Divine Providence, it seemed not improbable that this crime might be the means of bringing to a speedy end a delusion which was daily growing into importance. This does not however appear to have been the case. The accounts from Nauvoo are somewhat contradictory, but they all agree in showing that Mormonism had acquired an existence independent of its founder. The "great temple," the monument of bad taste as well as of superstitious ignorance, is advancing towards its completion, and although divisions have sprung up and a part of the people are said to have seceded and sought another home, there can be no doubt that, for the present at least, this monstrous absurdity is to have its place among the errors which the future historian will record to the shame of our age. Perhaps economical or political causes may operate to give it strength and continuance, but it must disappear as soon as a true, intellectual and religious culture shall prevail.

MILLERISM.—This form of modern error—like most errors, the revival of an exploded folly—we had thought must perish when the prediction which was made the test of its truth should fail of accomplishment. We learn however that Mr. Miller and others are still preaching the doctrine of a near approach of the end of the world, and though they confess they have made a mistake in their calculations, and do not now presume to fix "the time of the end," they persevere in the attempt to keep the minds of their converts in a state of continual expectation, as if "the day of Christ were at hand." We doubt not the honesty of some of the leaders and of most of the disciples. But we fear that others conceal selfish ends under the appearance of religious zeal, and we cannot believe that religion is promoted by any false persuasions.

#### THE

### MONTHLY RELIGIOUS MAGAZINE.

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#### SPIRITUAL KINDRED.

"Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother." If we found language like this recorded as having fallen from the lips of any one but him to whom they are ascribed by the Evangelists, we should consider them liable to the charge of extravagance or the suspicion of affectation. But as we read them in the life of Jesus, they seem to be perfectly in place and character—to belong to such instruction as in our usual habits of association we connect with his ministry; so distinct, and yet so natural, is the tone of spirituality which pervades his teaching.

His meaning in this declaration is obvious:—There are higher and closer relations than those of natural kindred—a more sacred tie than that of blood; spiritual sympathies are the ground of a union more intimate than any which can be founded on earthly circumstances; religion makes the nearest friends. The value of domestic connexions is not denied. It is rather admitted, by adopting the titles of these connexions as signs of the spiritual bonds which have their origin in faith and duty. The nearest and dearest of those connexions which centre in home, the scene of love and joy, is yet not so precious, says Jesus, as the matural attraction of hearts which have

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acknowledged the influences of my Gospel, reconciling and binding them to the Father. They are the truest friends, who help us to do God's will. Those are the most sacred and most enduring sympathies, which are entwined around the same stock of piety; even as vines of different names, growing along the same support, stretch forth their tendrils to one another and are woven into inseparable union.

The sentiment of this declaration is liable to no charge of extravagance. It is sustained by the analogies of the very home which it may at first seem to undervalue. and tender as are the ties of kindred, it is the living together, the sharing of the same lot, the participation in common cares and labors, trials and pleasures, that binds those under the same roof together with the invisible chains of love. They become endeared to one another through the consciousness of being acted upon by the same influences, which, like electric wires, convey common emotions to their hearts. We may trace this law of sympathy still farther. In the same family we find intimacies and friendships growing up out of similarity of taste or occupation. The heart is not content with natural and instinctive attachments. It selects the objects of its confidence. There is for every one of the household a more sacred shrine of love within the sanctuary of home. The same principle is illustrated by what we see beyond the domestic circle. Most of the intimacies of life grow out of participation in the same experience. Who understand one another best? who have the most thoughts and feelings in common? They, unquestionably, who are engaged in the same employments. Even professional sympathies are often found to be stronger than the attachments of kindred. Similarity of taste and employment is every where a ground of friendly union.

It is then according to the analogies of our domestic and social life, that religion should produce friendship and union, since it begets similarity of taste and imposes similar employment of the mind and heart, if not of the hands, upon those who rejoice in its control. And is there not enough in religion to afford a ground of sympathy and union? Look at the ob-

iects which it presents to the heart, or the engagements to which it consecrates the life. God and Christ, duty and progress, heaven and immortality-what subjects of interest are these! The truths of revelation, the obligations of love to God and man, the moral meaning of life, the discipline of events, the responsibilities and the privileges, the trials and the joys, the hones and the fears of the religious life, what a field for the sympathies to range over do these afford! The greatness and the goodness of God, the character and the cross of Christ, the sinfulness and the salvation of man, the wants and the ways of the soul, the condition and the regeneration of society, what topics for common inquiry and common interest! How must hearts be drawn together, that are conscious of like infirmities, perils and aspirations! How must souls meet and mingle in the offices of devotion, in the exercises of charity, in the contemplations of faith! If the circumstances of an earthly residence produce reciprocal confidence or reliance, how much more the experience of a heavenly state begun and cherished amidst the circumstances of an outward and transient existence! If similarity of tastes or pursuits in worldly matters entices hearts into mutual love, with how much more justice should we expect that they who entertain similar convictions respecting the immortal interests of man. and who are penetrated by the thought of an infinite universe to which they belong, under the guardianship and government of a Perfect Being, should be attracted and bound to each other! Is not religion, with its Divine influences, its blessed experiences, and its precious promises, a proper-and the most proper, most solid and permanent-bond of connexion? Undeniably it is. True relationship runs in the line of spiritual kindred. They who are of the same "household of faith" and "heirs together of the grace of eternal life," are brethrennearer than brothers by birth. Nay, they are brothers by a higher than the natural birth; for they are "born again," having become "new creatures" through Christ Jesus, and so made partakers of the same Divine life, which flows through him from God, and returns through him to God again. Yes,

true relationship is that of the spirit. The children of God are the real brethren. The ties of blood, the sympathies of home, the attachments of mortal condition, lose their strength and their value before the moral unions which faith cements. The Christian can say, after his Master's example, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Whoever shall render a filial obedience and maintain practical piety, he belongs to the kindred of Christ. What a vast family is this! And who are they that compose it? The good, of every age and condition; the pure and the humble, of every Church; the believing and the faithful, who, under whatever name, are "pressing toward the mark for the prize of the high calling of God in Christ Jesus"; the apostles who followed the steps of the great Master, and the confessors who sealed their faith with their blood; the servants of God who have gone about doing good, and the meek who in the patience of humility and amidst the sufferings of disease have possessed their souls, till the day of deliverance came and they exchanged earthly trial for heavenly joy; they of whom we have read, while our hearts beat with admiration, and we were solicited by their example to consecrate ourselves to high and holy endeavor; and they whom we have known in their work of love and life of faith, and whose departure, when they left us, we felt had made the world poorer; and those who now stand in their various offices around us, walking before God in the integrity of their souls and instructing us by the heavenly character of their lives; -all these belong to that kindred which Jesus has described in the words we have quoted. And if we also belong to it, then are they also our spiritual relatives. What an honorable relationship! What a kindred this, reaching over many lands, and embracing two worlds!

Nor do those whom we have enumerated constitute its whole extent, or glory; for Jesus is himself included within its circuit, and of all these kindred souls in heaven and on earth God is willing to be called the Father. This is the true relationship of love and safety, which neither life nor death has power to

dissolve. Behold here a nobler lineage than was ever traced by genealogist or herald. God, Christ, and all pure and happy spirits calling the obedient Christian their child and brother!

#### OLD MARTHA.

PROBABLY if every clergyman would keep an exact account of all note-worthy matters within the circle of his parish visits, he would be able every year to put forth a decently sized volume of interesting observations and experiences. In spite of the frequent remark of secular men of a certain stamp, that ministers know nothing of the world, since their black coat and professional gravity put people under restraint, and drive away all genuine nature from the manners and conversation of the society they frequent, a fair argument can be urged to prove their peculiarly favorable opportunities for studying human character. They may not see so much of the trickery of men as lawyers, nor so much of their meanness as merchants, nor so much of physical suffering as physicians see; business is not the whole of life, nor a suffering body the chief of human ills. A clergyman has more intimate access to the hearts of people than any other man, and has the high prerogative of speaking with a large circle of persons, under all conditions of being and all states of mind, upon the most important of subjects.

It is not uncommon to hear expressions of pity for ministers, that they are obliged to visit so many people, and especially so large a number of persons not distinguished in culture, and some of them perhaps lacking the refinements of the more privileged society. We have heard ladies, who pass the best part of their time in frivolous company, giving their mornings to heartless calls upon people whom they are constantly ridiculing vol. 1.

and their evenings to the most shallow dissipation, we have heard such ladies speak with positive horror of the duties of a minister's wife, who is expected to visit so many people unknown to fashionable circles. Miserable folly! Which is the sadder drudgery of the two? As for us, not presuming to speak for the other sex, we deem no society so interesting and improving as that of the members of a worthy Christian congregation in their home acquaintance with their minister and his family. It is his fault, if there is any lack of ease or conversation. Every visit may be made a hearty reality, and enrich the mind with more real good than a dozen fashionable calls. Sometimes the humblest homes are most interesting, and he must be a poor student of man and the Gospel who has not been taught by some industrious mechanic from his work, or busy woman at her needle, some new lessons in the human heart and its spiritual wants. But we must not continue this strain. We chanced to fall into it, as we sat down to make a little sketch of a parish visit to an aged woman in our society.

Few houses in the city are humbler in appearance than the cottage that shelters black Martha. One trusty servant forms her whole retinue, and he signalizes his office by the most violent show of hostility to all approaching strangers and the tenderest tokens of regard for them after their entrance. But we have known far worse servitors than this four-footed compound of the sentinel and the sycophant. Old Martha receives her guests with all the agility and heartiness of a person of not a fourth part of her age. What her age is, cannot be accurately determined, although it must be more than a hundred years. She has little notion of numbers so intricate as the scores that measure her winters and summers; but events she remembers very well, and speaks of the American revolution and of the previous French war with great familiarity. It is not her age, however, that is so remarkable as her cheerfulness and genuine faith.

She reminds one constantly of the Hebrew mind, which ascribed everything immediately to the agency of God. Every blessing is his gift, every trial his discipline. "Thank the Lord," is the good old woman's constant phrase and the essence of her theology. Without the least sign of cant, she receives every event in this same cheerful way; and a donation of a pound of tea or a load of wood, while it moves her to bless the human kindness that sent the gift, seems to her an opening of the very heavens, and a letting down of the ladder on which angels ascended and descended.

She probably never read Cicero "De Senectute," nor Lord Bacon on old age; but in her simple piety she has found a secret for resisting the power of time and decay, such as the Roman orator or the English philosopher might well envy.

One cannot help wondering, in reading the writings of some of the pious men of old, at the sustained fervor of devotion that seems to pervade their lives. Take St. Augustine's Confessions for instance—a goodly octavo in the form of a direct and fervent appeal to God. This man, we are tempted to say, must be a hypocrite, for surely no man can really maintain so high a pitch of genuine devotion so continuously. This thought came up during the visit to Martha, and she furnished a living commentary on the ancient saint. Her life is a constant appeal to God. If she could write her biography, it would probably be very much in the style of the African bishop.

Much more might be said of Old Martha, but our space is filled up, and we must stop. Let it be borne in mind, that although she has had quite a hard time in life, she takes very cheerful views of Providence. To the question, "Martha, do you think there is more good or ill in life?" she replied, "Oh, master, more good, more good; thank the Lord." She said this with such an earnest expression, that when we thought of her past trials and present poverty, it seemed as if the sternest of moralists were preaching contentment. The preaching was not without effect. It has checked some repinings already. May it check many more, and be a lesson of cheerful contentment when Martha has gone to her rest, and the peace of heaven has fulfilled her childlike faith and hope. s. o.

# INDUSTRY, ITS REPUTABLENESS AND ITS ADVANTAGES.

To one who had not from actual observation learned the contrary it would seem strange, that any among the disciples of a Master who uttered the parable of "the talents" could, under any combination of circumstances, come to regard labor as derogatory, and a condition of indolence as honorable, innocent, or desirable. To most persons therefore it may seem to be throwing away labor, to expend it in any attempt to show by argument that idleness is sinful, or industry meritorious and honorable. Our observations of men and manners convince us, however, that there are persons even in this Christian community whose views on this point are erroneous, whose sentiments towards laborers are ungenerous and wrong, and whose conduct and health are deleteriously affected by these errors of thought and feeling. Let us then state a few considerations in favor of industry and its effects.

The faculties with which men are endowed are not designed to continue in a state of inaction. Every consideration of reason, Scripture, analogy, and policy, is in favor of activity. the case of the external senses, eyes are designed to be used for seeing, ears to be used in hearing. So of the faculties belonging more immediately to the mind; memory is designed to be used in accumulating knowledge, and conscience is to be used as a guide to moral conduct. It is entirely adverse to the plan and purpose of Providence, that men should pass through life with senses closed to the beauties of external nature, and with faculties undeveloped, or made feeble and sickly by continuous inactivity. We are happier and more healthy when we are active. We can win friends by activity. If we are not industrious, our faculties become feeble and inefficient. The idler is not respected by those about him. Not only has he never performed services which lay them under obligation to him, but he has leaned for his own support upon their unrequited services. Those who happen, unfortunately, to be

connected with him will not, perhaps, allow the idler to suffer for want of the necessaries of existence, but if he makes no efforts in his own behalf their gifts will be reluctantly bestowed. They will not hold him guiltless, who subsists upon the fruit of their toil and at the same time makes no effort for his own support. Such conduct on his part is ungrateful, and ingratitude is a trait of character justly held in universal contempt.

Again, sluggish habits are uncomfortable in themselves. There is no animation of spirit, no glow of joyous feeling, no agreeable feeling of being of service in the world, experienced by the idler, such as is experienced by persons active in good pursuits. So painful and so hard to bear is continued inaction, that few can endure it, and hence it is that those not usefully employed are prone to busy themselves unworthily. It seldom happens that idlers are really pure in character. The faculties with which we are endowed insist on being employed, and if we do not devote them to some regular and reputable pursuit, they are apt to entice us by their demand for occupation into conduct which is irregular and wrong.

Activity seems to be the order of everything about us. The material world teems with action. The planets are in motion. Vegetation continually grows and decays. The atmosphere never stands still. The tides ebb and flow incessantly. Beasts and birds and fishes, all are active in their spheres. There is every consideration of analogy therefore for believing that we should ourselves be active also. Happiness, health, and respectability require it. And furthermore, there is a moral obligation resting upon men to employ the powers with which God has endowed them, and this obligation cannot be slighted with impunity. The example of our Savior was one of almost unbroken activity, and that example is of divine authority.

Man was made for labor,—for physical and mental labor; and he belies his nature and robs himself of the chief happiness of life, if he attempts to escape from this honorable calling. He loses his friends, he loses his peace of mind, he loses the favor of God, he loses his health both of body and of mind, he loses his proper relationship to the acting world around him,

and turns aside from the path marked out for him by his Savior's example, if from any cause he lives the life of an idler. Well and wisely has it been said, that the only course of conduct consistent with the highest happiness is a life of uninterrupted activity, devoted to benevolent objects. The necessity of labor has been laid upon the great mass of mankind by the Creator of all, and this could never have been so ordered had not labor been promotive of human happiness. Nothing can be more absurd than the idea, that labor is disreputable or degrading. It is the opposite of industry, that is to be despised and avoided. It is indolence, that is unchristian and not respectable.

# TRUST IN GOD, THE SURE FOUNDATION OF HUMAN HAPPINESS.

A SERMON, BY REV. JOHN CORDNER.

PROVERBS xvi. 20. Whose trusteth in the Lord, happy is he.

The desire for happiness is universal. Men are continually seeking it. Indeed it may be said that all the varied pursuits of life are but means employed to gain the great end. There are but few in the world who would say they were sufficiently happy, so much so as to prevent any farther exertion on their part to arrive at a state of still higher felicity. Go to the man who is removed beyond the customary anxieties of the world, and you will still find the mind active in the conception or pursuit of some plan on the fulfilment of which a certain portion of his happiness is staked. Go to the individual whose situation in life throws him more into the whirlpool of the world's cares, and you will find him engaged in a continual strife, his mind fixed on some point by attaining which he hopes to secure for himself a larger measure of happiness

than he has yet enjoyed. Or go to the man whose lot in life has but few enjoyments connected with it, to whom each returning day comes but to bring new disappointments and fresh trials along with it: happiness is far from him, but he looks around him on all hands to discover where it may be found, and when he imagines he sees this, he engages in the race and earnestly sighs to reach the goal.

But in what does this thing consist, which all men seek so earnestly? Various will be the replies given to this question. One man will tell you that it consists in the world's admiration and applause. He spares no exertions, therefore, to secure these things. His days are spent in courting popular favor, and his nights are devoted to the arrangement of new schemes and plans to carry out his darling object. Is his aim the securing of worldly power? Then observe the means he takes to accomplish his end. How often is it that no artifice seems too low for him when a fair prospect of success is opened up by its adoption. No fatigues of body or mind appear too great if the ladder of ambition can only be mounted by submitting to them. To be great in the possession of such power, to be thought great, to be called great, is with such a man the ideal of happiness.

Another man looks upon the possession of all such power as a mere bubble, and is disposed to regard him who attaches the idea of happiness to it as half infatuated. He will tell you that the world's opinion is fickle, and that anything dependent on it for support is, like a superstructure raised on a false foundation, in constant danger of falling to the ground. He would place his happiness on a more solid basis. He would make himself independent alike of the world's smiles and the world's frowns. The only way to do this, he says, is to secure a sufficient portion of this world's goods. Thus he associates the idea of happiness with that of property, and sets himself earnestly to accumulate it. He is as eagerly engaged in his own schemes and plans as that other man to whom I have alluded. For him the freighted ship ploughs the trackless ocean; for him the hardy seaman dares the swelling surge, and braves

the crested billow; for him the crowded mill is kept in continual movement, and the toiling hundreds within its walls labor with little more seeming intelligence that the machinery by which they are surrounded. He seeks profitable bargains and promising speculations. The world around possesses scarcely any charms for him, farther than as it opens to him favorable opportunities for making the one or the other. Thus does the merchant or the manufacturer think and labor himself, and keep others thinking and laboring for him, to secure the grand object of his endeavor. He sees the man who was only yesterday the possessor of a princely fortune, reduced to penniless beggary to-day through some of the ordinary contingencies of the world, yet this makes hardly any impression on him. His ideal of happiness remains unchanged, and he continues his endeavors to secure it with unabated vigor.

The next man you meet smiles at the anxieties and efforts of all the others. He says that toil and care know not where happiness resides, and whoever follows their track in search of it will be altogether deceived. He points in another direction entirely, and affirms that they who would find it must certainly seek it there. He ridicules the idea that happiness can exist with or be won by a care-worn face or a toil-worn hand. He invites you to pleasure's temple, and tells you that is the fane where happiness is always to be found. He bids you banish anxiety and share the thoughtless amusements of pleasure's votaries; let your voice be heard too in the peal of laughter which rises from that merry group, mingle in the mirthful round where thought or care is never permitted to intrude; join the fashionable throng, think as they think, speak as they speak, do as they do; let the harp and the tabret be in your feasts, let the exquisite music enchant your ear, let the gaiety of the crowd captivate your heart, and let the glitter of the showy multitude delight your eye. 'Yield yourself up,' he says, 'to these things, and happiness will make her abode with you. But, above all, abandon the idea of finding her any place in a thinking, plodding world.

Another man raises his deep, thoughtful eye and bears solemn testimony against all such folly. 'Happiness,' he continues, 'is not to be found there. What!' he exclaims, "go into that idle, giddy throng to seek for happiness! Come with me where silence reigns; sit down with calm contemplation, and there will you enjoy happiness, whilst the ambitious, bustling man of the world, and the thoughtless pleasure-seeker are off in the wrong track, spending their energies after a mere shadow. Come and hold converse with the great and the good of other days. What though their bodies slumber in the silent dust? Still the undying mind appeals to us from the speaking page. Leave the world, dwell with these, and be happy.'

Should you think proper to pursue the inquiry farther, you would meet with a still farther variety of answers. Different minds have their own ideas of happiness. Those ideas it is the effort of their lives to realize.

Happiness may be simply defined as a state of freedom from all anxiety and care, a state where no desire remains unsatisfied. By keeping this in view we shall be able to understand how it is that men's ideas of it vary so much. We know that the mental constitutions of men are different. These are as unlike as are the circumstances in which they have been severally placed. Hence it is that one class of desires may appear to one mind to be of much more importance than any other; while another class may be regarded in the same light by another mind. In proportion to their supposed importance will they be more or less anxiously sought after.

There is a simple secret, however, connected with happiness, which if all men properly understood, they would be perfectly happy. It is disclosed by Paul in his letter to the Philippians. "I have learned," said he, "in whatsoever state I am, therewith to be content." Contentment, then, is the key to happiness. To attain contentment, however, some mental discipline is requisite. You will observe, the Apostle says that he had learned in whatever state he was to be content. Placed as we are in this social state, seeing so many different condi-

tions of men every where around, many of them enjoying honors which the mass of the people cannot attain, and possessed of comforts and luxuries beyond their reach, a number of desires are apt to be generated which in a more simple state of society would never be thought of. No class of men is exempt; all are involved, from the highest to the lowest. The peasant marks the prince rolling in his car of state, and thinks that if he had but the crumbs which fall from that rich man's table he would have enough to free him from laborious toil, and in such freedom from laborious toil he pictures to himself happiness. The prince on the other hand marks the peasant as he carols lightly at his labor, and silently wishes himself free from the heavy cares of his exalted station, and thinks if the lightness of that peasant's heart were his, he should indeed be happy. But it is not to the extremes of human society alone that these remarks will apply. They are equally appropriate even to those classes which come nearest to each other. The humbler and less wealthy classes of the community look upon the superior comforts of what may be called the middling ranks, and they exert themselves to attain them in the hope of adding to their stock of happiness. Those middling ranks, in their turn, regard the additional luxuries and enjoyments of those placed above them with an eye of strong desire, and imagine if they could only reach that point they should rest in happy contentment. Whilst those who already occupy this desired point are themselves sighing to reach some higher and more advanced standard of enjoyment. luxury and honor. So it is every where, in a greater or less degree, and amongst all people. It is in such a condition of things that we live and move, and hence the necessity for a steady mental discipline. We must accustom ourselves to separate the real from the fictitious. We must learn the lesson, we must be thoroughly convinced of the great truth, that happiness belongs to no particular class of men, but that by a beautiful arrangement of God's providence it is in the power of every individual to make his own lot in life happy if he will. A moment's reflection, and we cannot doubt the fact. Do we

not often see the poor man happier than the rich one, and the servant happier than his master?

We should all learn to be contented, then, in our several situations, let these be what they may. I repeat what I have already said, that contentment is the true key to happiness. Perhaps we are inclined to regard our lot in life as unfortunate. Some fond hopes have been disappointed, some bright prospects suddenly blasted. In such a case we are apt to look to some more favored fellow-mortal whose hopes have been realized, and whose prospects have been successfully carried out, and by comparison with such a standard measure our own ill fate. But were we to cast our eyes around us in the world, and consider what multitudes are in it whose condition in all desirable respects is far inferior to ours, we might come to a very different conclusion. We are more inclined to dwell upon what we have not, than upon what we have; and this disposition, if encouraged, will always be a fruitful source of discontent.

Our condition, it has been often said, is very much what we ourselves make it, and the saying is correct. The complexion of a man's own habit of thought imparts a tinge to every thing around him. Hence it is, that of two men, circumstanced in regard to the outward world precisely alike, we may nevertheless see one happy and the other miserable. cherishes a gloomy, misanthropic temper, will not be able to see any thing but a gloomy world around him. of nature, be it ever so bright and glad, has no charms for such a man. While he who possesses habitually a cheerful, generous disposition, can look with gladness on the world without him and men around him, under all circumstances, and at all times. And with regard to our particular position in life, it is fixed primarily by ourselves; that is to say, it is our own conduct which determines the position we are to occupy in the scale of the world's estimation. We shall be esteemed or despised, generally, in proportion as we have endeavored to make ourselves worthy of the one or the other.

What, then, is the obvious duty of the rational, reflective

being? Plainly, to consider all the circumstances of his situation, and set himself in all honesty and earnestness to conform himself cheerfully to those circumstances, knowing that this present state is altogether in the hands of Him who is the Sovereign Disposer of all events both here and hereafter. With this grand fact constantly before his eyes, he would habitually apply it to every event of life, and rest contented in the assurance it would impart to him. This is true wisdom, for it will ensure contentment, and guarantee happiness to every one who learns to practise it.

A deep, unwavering trust in God, then, lies at the foundation of all safe contentment and solid happiness. There may be contentment where there is no spiritual safety. It is quite possible that the careless and irreligious man may enjoy contentment while he is ardently engaged in his pursuit of pleasure, business or ambition; but it is of the same kind as that of the man who pursues his course over pit-falls, either in ignorance of the danger or in recklessness of the consequences. It is not in the nature of things that solid happiness should result from such a course. Every man who has heard a future state of retribution proclaimed, every man who has a conscience within him, must occasionally be visited by anxious thoughts and stinging moments, which mar all true enjoyment and fix a cloud upon the sunshine of his happiness. He has built his house upon the sand instead of founding it upon the Rock of ages. Every passing storm shakes it to the foundation, as if in solemn warning of the utter downfall that must sooner or later take place.

Safe contentment and solid happiness, I repeat, must be founded on faith in God, on an unfaltering trust in His all-superintending providence, on an undying reliance on the gracious promises held forth in His word. The Deity has revealed himself to us as our Father. Do we, then, really believe this? If so, away with undue anxiety, banish all low carking cares, take shelter in his arms, and bid defiance to the world. He has thus revealed himself to us in a character with which we are accustomed to associate the most interesting thoughts

of our existence. We are carried back to a period of our lives when gladness reigned within us, when all our wants were attended to and supplied, when care existed not, and anxiety was unknown; and yet we were provided for, and protected better than we could have been by ourselves. And shall it be said that we have thus experienced the faithfulness of an earthly parent, and yet be tardy in trusting the faithfulness of our Father in heaven? Surely not. The God of external nature is our God likewise. He provides for all that He has made. The same Great Being who feeds the raven's callow brood, who arrays the lily in its robe of purity and clothes the grass of the field with freshness and with verdure, will also provide for us. For, oh! he has made man for higher and nobler purposes than all these. Hear how beautifully and forcibly the Savior persuades men to put their trust in their heavenly Father's bounty and care: "Behold the fowls of the air," says Jesus, " for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? . . . . . And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

If we could only keep God's superintending providence fully and fairly before our view at all times, how easy in mind, how contented, how happy, might we always be! This would smooth down all inequalities in the condition of mankind. It would equalize every lot in life. We should then be led to attach less importance to mere station in the world, since all is fixed by the same hand, by the hand that cannot err. Should we live in the bright sunshine of worldly prosperity, we would not be vainly puffed up, but look to the gracious source whence all those blessings flowed and be grateful and contented. Should it be otherwise with us, should we live under the dark cloud of worldly adversity, we would neither 32\*

murmur nor repine, but reflect upon the wisdom and goodness of Him who fixed our state, and by deep faith in that wisdom and goodness be resigned and contented.

God is our Protector. Do we really believe this? If so, how happy should we be under such a protector! No danger is to be apprehended, whilst He, all powerful, reigns above us and watches over us. We are in a probationary state, intended for a great destination. All the dangers and trials which meet us constantly here, and serve to disturb the even tenor of our way, and awake anxieties within us, and appear to us at times as matters of supreme importance, are in reality concerns of little moment when rationally and religiously considered. For what is our span of threescore years and ten in the illimitable extent of that existence which awaits us? What is the space of life allotted to us here, when compared with that which is reserved for us through the countless ages of eternity? Nothing. A drop of water would bear a greater proportion to the broad Atlantic, a particle of sand to the unexplored deserts of the East. By multiplying one or other of those you may produce an ocean or a desert, but no multiplication of finite periods of time can ever produce the infinity of eternity. Let us thoroughly understand this, then, and draw practical wisdom from the knowledge. Our situation here is but a passing stage, through which we shall all shortly pass with speed and certainty. I say, with speed, for our years flit past as a shadow, and their traces appear like those of a tale that is told. I say, with certainty, for out of the countless millions of mankind that have been, from time to time, sent into this world, none was ever yet stayed in his progress through it. All were carried onward.

The promises of God are, like himself, everlasting. Do we really believe this? Then let us look to those promises, and be contented with all God's dispensations. Let us place our happiness in a "patient continuance in well doing," knowing that as God is true, eternal life will be the reward of such a course. A mind perfectly filled with this feeling, thoroughly imbued with this grand Christian idea, will never be unhappy, for it

has chosen the better part. He in whom is such a mind has made his duty his chief delight, and the more ardently he pursues it, the more intense will be his happiness. As opportunities for doing good open upon his view, he will gladly seize upon them in his course; and from every new labor of love and act of mercy he gathers fresh strength and goes on his way, not only contented, but rejoicing.

Let us now condense the considerations we have advanced. Happiness is a thing which men are constantly seeking and striving after. But they are accustomed to associate various and conflicting ideas with the great object of their pursuit. This arises from the different and varying circumstances in which they have been severally placed. Thus one man is ambitious of worldly distinction, and he thinks that if he could but attain to a certain point of power he should certainly be happy. Another man observes the potency of worldly wealth in commanding worldly enjoyments, and imagines that if he could only obtain a sufficient portion of the one, the other would be within his reach, and his happiness would be secure. A third is the thoughtless votary of pleasure, and cannot understand how any one should seek happiness any where else than in pleasure's temple. Whilst a fourth will stare at you in distrust, if you say happiness is to be found either in the noisy world or in the idle haunts of the gay and thoughtless. He has his idea of happiness fixed with silence and meditation, and he goes there to enjoy it. Thus it is almost without end. Paul however discloses the simple secret of happiness. It is contentment, contentment with our lot in life, whatever it may be. This is the true way to arrive at happiness. But we must learn to walk in it. We must learn to separate our ideas of happiness from any mere condition in life, since we find the peasant may enjoy it while the prince is miserable. We must learn to fix them on something higher, nobler, and more permanent. In our search for happiness it becomes us to act as rational, religious beings, as we are. Trust in God, an unfaltering trust in His providence and promises, is the only true basis for man's happiness. On this it may rest, immovable

and eternal. God, who cannot fail, is our Father. He is our fatherly Provider. For what then should we be anxious, but to gain His favor which is life, and His loving-kindness which is better than life? He is our fatherly Protector; of what then should we be afraid, but of His displeasure, and for this no earthly consideration could make amends.

These remarks are true. Let us then draw wisdom from them, and apply that wisdom, each one to himself. Do we desire happiness? Whilst others join in the profitless chase after the phantom, let us labor earnestly for the great reality. Let us seek God until we find Him, and when we have discovered Him, let us love Him, serve Him, and trust in Him. Let us study Christ till we know him, and when we have understood him, let us learn of him, obey him, and imitate him. These are foundations which cannot be shaken. They will remain firm and sure to the humblest man who builds on them, when the principalities and powers of this world shall be no more, when the pomp and vanity of wealth, the glare of fashion and the glitter of pleasure, shall have sunk into nothing;

"When victors' wreaths, and monarchs' gems, Shall blend in common dust,"

and earth itself have yielded to the all-pervading decay. Yes, these foundations are true and sure. All others are frivolous and false. The God of your fathers is your God likewise. Trust in Him, then, and be happy. "Happy is the people whose God is the Lord," saith the Psalmist, and the sage of holy writ echoes the sentiment—"Whose trusteth in the Lord, happy is he."

<sup>&</sup>quot;Our life is even a vapor, that appeareth for a little time, and then vanisheth away." So said the Apostle, and so says Providence, as it calls us to consider the lessons which it sets before us. Yet we live as if our days were like the years of men before the flood. How much need have we to pray that God will open "the eyes of our understanding" to perceive our perils and our duties.

#### YOUTH.

CALMLY as the streamlet flows, Softly as the night-wind blows, Gently as the blossom grows,

Thus, how beautifully blest, Sinks the infant into rest, Leaning on his mother's breast!

Chiming are his dreamy hours, Tenderly, as summer showers Drop upon the early flowers.

But there comes a wakeful time, When his heart may hear the chime, Dulled by passion, pain or crime.

Youth, no longer leaning where Gentle lips are breathing prayer, Findeth trial hard to bear.

Oft a vision beaming clear, Smiling from a future year, Nearly won, will disappear.

Or, if no deceptive gleam
Thrown on life's uncertain stream,
Death may prove it soon a dream.

Hardly from life's fountain started, Many slumber, happy-hearted, Numbered with the great departed,—

As, their brilliant courses run, Stars are setting, one by one, Ere the perfect night be done.

The bewildering torch of Fame, Heralding a glorious name, Fadeth like a meadow-flame; And Ambition's syren tongue, Where the sweetest music hung, Scorns the vanity it sung.

When dark shadows o'er it sweep, How may early manhood keep Faltering energy from sleep?

Be not by thy fears subdued! Live not in a mournful mood! Doubt and grief may be withstood.

Round thy brow a garland bind, Of the greenest laurel twined! Onward press with trusting mind!

For the conqueror of yore This proud wreath of glory wore; Wear thy garland to the war!

Soldier! to the battle field!

Hope and faith thy lance and shield;

Victory! Oh, never yield!

R. P. R.

## CHRISTIAN FAITHFULNESS.

HAVE you ever learned to estimate the precise force of the word, faithful? If not, give your attention to the matter for one moment. There is a beautiful meaning, we think, wrapped up in the expression. It teaches a glorious doctrine, a doctrine about doctrines, and a practical doctrine, too.

When we speak of a faithful man, the first thought in our minds is the thought of moral rectitude; we refer to one true, merciful, diligent, exact in the performance of every duty; we have a good character before us. When there is nothing wanting, we call the man perfectly faithful. Now divide the expression into its parts, and what have we? Faithful means

full of faith. In an instant, without changing a letter, without resorting to any logical or philological processes, we have made the important passage from works to faith. Indeed, we seem almost to have got over a most formidable controversy. Language is often a clear and most eloquent expositor of opinion. It throws light upon many a truth which, however it may be darkened and disturbed in the books, cannot be eradicated from the human mind, or kept from human lips. It preserves good doctrine that else might die. It brings back the wanderer to common sense, and teaches him through one word, what for long years, perhaps, he had sought in vain.

The faithful man, it seems, is the man who is full of faith. Faith, then, has been found to be so mighty an agent, so truly a working power, and so certainly a moral power, that when we wish to describe one just and exact and sober-minded and merciful, we think it only necessary to employ this term faithful-to say that the person is full of faith. Faith and works are thus, in our view of things, intimately blended. They cannot be separated. There is but one word for the religious and for the moral man. If we are full of faith, are we not faithful? If we are faithful, are we not full of faith? We are brought to the doctrine, from whichever point we start. Faith, we said, has proved so efficient, that those who have it in abundance, are at once styled good. And, on the other hand, it is so clear whence alone we can derive our goodness, that the good are at once said to be full of faith; this account of their excellence is at once given. The notion that morality can be separated from religion meets with no countenance amongst plain persons, who employ plain language. There must be heavenly doctrine for heavenly practice, and heavenly doctrine must lead to heavenly practice. Ponder the word faithful. Perhaps it will save you from some shallow and dangerous notions;—from a powerless piety, from a lifeless morality.

Christian faithfulness, we said. It is the highest stage of excellence. We can use no nobler term of eulogy. It is the moral sublime. But what does the phrase mean? Why the addition of that word 'Christian'? Why not say moral, or Zoroastrian, or Platonic, or Socratic, or Mahometan? Because we

believe that Christian faithfulness is the highest faithfulness, and that only those who are full of faith in Christ can show forth Christian faithfulness. They must have this sort and this degree of confidence, nothing else, and nothing less. A less amount of faith will bring to pass a less result, not however faith-ful-ness. Other faith will bring forth other faithfulness, not however Christian faithfulness.

Try, then, to learn the wisdom locked up in these words; they will teach you more than we have taught you. R. E.

## ADDRESS TO A CHRISTIAN SOCIETY.\*

# FELLOW CHRISTIANS OF THIS CHURCH AND SOCIETY:

According to the custom of our fathers your new Pastor, with simple and impressive services, has now been introduced to his sacred office. Henceforth he is to be your religious teacher and spiritual guide; your counsellor and friend. You have heard the solemn charge which he has received in the presence of the assembled churches. You have witnessed the cordial hand of fellowship which has been extended. We have all united in fervent prayers for Heaven's blessing and guidance. New duties now rest upon him, and new responsibilities have been voluntarily taken by you.

Brethren, the churches here present would congratulate you on this interesting occasion. They offer you their hearty sympathy and Christian fellowship. They salute you in the name of their Master, and wish you grace, mercy, and peace. Their hearts' desire and prayer to God is, that the connexion sealed this day, may be a permanent and a useful one; that by it the interests of the universal Church may in some mea-

<sup>\*</sup> Delivered at the Installation of Rev. George M. Rice as Pastor of the First Church in Chelsea, September 18, 1844, by Rev. R. C. Waterston.

sure be promoted, and that through it those who shall here attend the ministrations of religion may be quickened into a true spiritual life.

Christian friends! You have seen that the churches, by the solemn words which have been spoken, feel that your pastor has now entered upon an important work, and that he is accountable to the Great Judge for the manner in which he shall perform his labor. But they would exhort you to remember that all the accountability rests not with him, and while they would congratulate you on your present bright prospects, they would, in the spirit of Christian friendship, remind you that great duties will also devolve upon you.

You have invited our brother to be your Christian teacher. But of what avail will it be that he meditates upon divine truth, and brings to the sanctuary the results of an earnest mind, if you are not here to listen to his words? A faithful attendance upon the religious services is as much your duty, as a faithful preparation will be his. If you wish to chill your minister, and palsy his mind, and crush his heart, let there be a scanty attendance upon his ministrations. But if you would nerve his soul, let him see his whole flock before him joyfully gathered from a hundred homes. In his solitary hours this thought will give zest to his labors, in his public services it will add inspiration to his speech. When the music of the Sabbath bell is heard floating over the surrounding hills, may heaven witness the interesting sight of old and young coming up to this venerable house of God. Let every one, as in the days of the Prophet, be ready to speak unto his brother, saying, "Come, I pray you, and hear the word of the Lord." The countingroom and the workshop are closed. The ponderous hammer pauses by the anvil, and the plough rests in the furrow. Now is the hour of thought; a season for praise and for prayer. Let it not be lost. Come up to the sanctuary and make it to your souls the very "gate of heaven."

And come with earnest hearts. Be willing to think;—be willing to feel. Powerful reasoning, and touching appeals, and bold expostulations, will be of no avail, unless there are

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hearts willing to receive. One might have the zeal of Baxter, and the spirituality of Fenelon, and the eloquence of Paul, and it would not move unless there was a willing heart. Even in the days of Christ there were some, who having ears heard not, and having minds would not understand. Come to the house of God, brethren, wishing to be made better, eager to gain truth. It is sometimes said, 'this desire must be awakened by the minister.' And it is true, that to awaken this desire in the minds of the indifferent will always be one of the most earnest wishes on the part of the minister. But the crying evil is, that the people too often expect the preacher to do all. They expect his exertions to take the place of their efforts. They want passively to be acted upon, to have truth mechanically imparted to their indifferent minds. Away with such utter misconceptions! There are some things men must do for themselves, and we might as reasonably expect another to breathe for us, as that another should be righteous for us. Come to this place with minds hungering and thirsting after spiritual good. Come, desirous of obtaining profound views of God and of man. Cast off dulness. Fight with it as you would with a demon. Gain vigorous minds—fresh as morning. Be ready to grapple with difficulties, and struggle for a comprehensive wisdom, that you may have adequate conceptions of the great principles of our holy religion.

Be just, be considerate, be kind. This is an age of thought, let your pastor think for himself. Let him utter his thought. If you have a right to differ from him, remember that he also has a right to differ from you. Judge of his views by his general expositions, rather than by what you may have understood him to say in any particular discourse. Dwell upon that by which you have been edified, rather than upon that with which you did not agree. Hope not to be either dazzled or enraptured, but be content if you hear wholesome doctrine, expressed in healthy and simple language. Care not so much for what is great as for what is good.

You will meet our brother at your homes, at your firesides. We need not ask you to give him a welcome. We doubt not you will do this, most heartily. But when you welcome him, welcome him both as a man and as a minister. As a minister, by showing your willingness to converse upon worthy subjects, by speaking frankly upon the subject of religion, and by speaking upon all subjects religiously; as a man, by always speaking your honest thought, by acting naturally and truthfully. Your pastor will never wish you to converse with him upon religion, merely because he is a minister. Neither will he wish you to manifest a manner or spirit different from what you would manifest in conversing with any one else. He would have you act yourselves. He would have you speak your true thought, without cant, and without hypocrisy. Give him the sterling thoughts that are coined in your soul. If you are tempted to censure, consider as well as condemn. Remember that he has the feelings of a man. spect him for his labors. Honor him for his worth. And make him a friend. He may cheer you in trouble, and comfort you in sickness, and aid you in the hour of death.

Be ready to co-operate with your pastor in every Christian labor. Give him your heart and your hand. Speak with him. Suggest plans for the good of others and aid him to carry them out. Beligion is not now confined to a priesthood. Its dearest interests are in the hands of the people. Watch over those interests with unwearied vigilance. It is the work of God, and he calls you to be co-workers. In this ye also are priests, and are chosen as living witnesses of the truth.

At this altar, the servant of Christ will sprinkle the waters of baptism. Forget not to bring hither your children, that in the presence of the people you may acknowledge your obligations, and manifest your gratitude, and record your vows. Thus will the tenderest ties of nature be interwoven with this sacred place, and the endearments of home be associated with the sanctity of the church. Bring hither your little ones in their beauty and innocence, and in the midst of the congregation let the blessing of the Almighty be invoked upon them. What can be more touching and solemn than when paternal love thus consecrates infancy? The mother with her beating

heart holds in her arms the gift of Heaven. The hands of a father present his offspring as a spiritual and immortal being, and he enters into covenant with his Maker. Come, parents, to the baptismal font, and let the affections of home be entwined about this place. Let the shepherd of the flock here receive each new object of his love, and give to it his heart-felt benediction. Here also may the brow of age receive the baptismal water, as a type of that spiritual baptism which comes from God. Let those in the maturity of life who have never received this ordinance, hasten to partake of it.

And here will the table of the Lord be spread and the followers of Jesus be invited to assemble. Turn not aside, brethren, at that touching hour. In the name of the departed who have here partaken the emblems of a Savior's dying love, I entreat you not then to turn aside. Crowd affectionately around that table. Prepare for that simple and significant rite. Send not a pang through your pastor's heart by looking coldly upon this ordinance. Behold it in its naturalness and beauty. Muse upon it as touching the wants of your soul. Think of it as connected with the last hours of Christ's mission, and listen reverently to the accents of his farewell words. Here may the afflicted find comfort; here may the tempted obtain strength. Here may youth gather stability, and age renew its vigor. Here may visions of immortal hope shine forth, and the cross of Jesus become the pledge of an everlasting love.

Look upon the whole church and congregation as a Christian brotherhood. Be not as strangers one to the other. Let each fellow-worshipper have a hearty grasp of your hand and a friendly smile of recognition. By this shall all men know that "ye have passed from death unto life, if ye love the brethren." Cherish no jealousies. Promote no discords. But have that charity which hopeth all things and is not easily provoked. Feel a deep interest in the spiritual welfare of the church. Breathe over it a quickening energy. Kindle it into divine life, till its influence shall be felt far and wide, and all believers shall turn to it as a shining light in the midst of the churches.

Brethren, the thought of your past history adds interest to this hour, and may well add to the energy of your future These ancient walls speak. You stand in the temple of your ancestors. Venerable men, who have long been gathered to their fathers, have here preached, and successive generations have met around this altar. They seem even now to pass by in solemn procession. Who would forget that Cotton Mather formed this church—that name so intimately connected with the early history of New England? Since that day what changes have taken place! The boundaries of nations have been broken up. Yet here where the fathers met, the children worship.

But especially would we remember on this interesting day that here was the hallowed scene of a Tuckerman's toils. Here, forty-three years ago, that apostolic servant of Christ was introduced to the sacred office of a Christian minister, and liere for twenty-five years he lived and labored. Here, when the light of the morning shone over your valleys, he expanded his mind. By these way-sides he has walked. And in your dwellings how often has his voice been heard in praise and in prayer. Here did he muse upon the ocean whose murmur he might constantly hear; and as he saw the ships pass by, his thoughts were turned to the sailor's privations and hardships, and he matured plans for the sailor's good. Here, as he looked over the great sea, he thought of India and the poor Hindoo; and his soul kindled with missionary zeal. Here he commenced his correspondence with Rammohun Roy, who in Europe, in after years, embraced him with reverential love. those blooming and fertile fields, he could see the domes and spires of the city with which his name will now be forever associated. This church for twenty-five years was blessed by his counsels, and from you he went forth, in the power of immaculate love and Christian hope, to labor for the poor. It was said of Augustus, that he found Rome brick and left it marble; Tuckerman did more;—he established a principle, and that principle yet works with accumulated force. He went forth in faith and under the most squalid garb he recognized an im-23\*

mortal soul and a brother, man. To him there was no depth of vice so low, from which a spirit might not be redeemed. He went with the views of religion which you cherish, the cheerful, soul-inspiring doctrines of the Prince of Peace,—the Bible without a creed,—the cross of Christ the token of love, and not of wrath;—black vice was moved, flinty hearts melted, malignity fled, and hundreds were converted to God. Our prisons, our jails, our alms-houses, felt his influence. The afflicted smiled in resignation, as they listened to his words of kindness, the wandering were reclaimed, and the children of God rejoiced with a joy unspeakable, when they heard the sublime truths he imparted. I will not magnify his work. You know what he did, and you know what an example he left for us.

I will only say that you are honored, by his having been so long your guide and friend. This place is a monument to his memory. Venerable walls! ye have heard his voice. And ye aged servants! ye have listened even here to his fervent exhortations.

Never shall I forget our last interview. Calmly he spake of death, and said, "But if it is permitted me to visit the earth, I shall desire nothing more than to return to the scenes where I have labored, and work in spirit with those who may still be here." May he not in spirit be with us now? Oh sainted servant of Christ, may thy virtues be cherished in our hearts, and shed an influence over this hour! May thy affection and thy faith nest upon our brother as he guides this flock! May thy piety, and enlarged benevolence, and holy zeal, descend upon this people!

Brethren, Christians, Friends! The blessing of Christ Jesus, the Great Head of the Church, be with your pastor and with you! May you both be faithful to your new responsibilities, and while God prolongs your existence, may you "stand fast in one spirit, with one mind, striving together for the faith of the Gospel!"

## INTELLIGENCE.

Installation and Dedication at Albany, N. Y.—Rev. Henry F. Harrington, formerly of Providence, R. I., was installed over the First Unitarian Society in Albany, October 15, 1844. A large delegation of clergy and laity were present, though somewhat smaller than was anticipated. The meeting-house, formerly occupied by the Methodist denomination, having been entirely refitted, was also dedicated anew to the purposes of Christian worship. When completed, it will present a beautiful and chaste appearance. It is a matter of congratulation, that by the generosity of various societies of our denomination, we possess now a church of our pure and simple faith in the capital of New York, making almost a complete line from Boston to Buffalo.

The order of services on this occasion was as follows:—Introductory Prayer, by Rev. Mr. Palfrey of Barnstable; Selections from Scripture, by Rev. Joseph Harrington, Jr.; Dedicatory Prayer, by Rev. William H. Furness of Philadelphia; Sermon, by Rev. H. W. Bellows of New York; Installing Prayer, by Rev. E. B. Hall of Providence; Charge, by Rev. Orville Dewey of New York; Right Hand of Fellowship, by Rev. Chandler Robbins of Boston; Concluding Prayer, by Rev. Alonzo Hill of Worcester.

Rev. Mr. Bellows took his text from 1 Corinthians, viii. 6: "But to us there is but one God, the Father, of whom are all things, and we by him; and one Lord Jesus Christ, by whom are all things, and we by him." He commenced by an allusion to the society, differing in many points of faith from the one now to occupy the building, who, in seeking a more convenient place for themselves, had made this over to us. This led him to speak of the broad platform upon which all Christians might and should stand. An argument for union might be drawn from the earnestness with which we press the matters of our differences. Its basis is our common love of Christianity. We should rejoice therefore in all the triumphs of the Gospel over heathenism, atheism, worldliness, by whomsoever prosecuted. We need not lay aside our peculiarities or cherish them less heartily; on the contrary, he who is indifferent to them may be rightly charged with indifference to Christianity. But while we enforce these, we can still remain in fellowship with all those who stand upon the Bible, and rejoice in the progress of any and all, as the enlarging of the borders of Christendom.

Our first cause of congratulation, then, on this occasion is that a new church is dedicated to the worship of God the Father, in the faith of Christ, his Son.

But we have our peculiar views; we believe them important. Our second cause of congratulation is, therefore, that a new church is founded, wherein, as we believe, the Gospel of Christ will be taught in its simplicity and purity. We belong to the church of the Reformers. We stand where they stood, on the Bible and in the Church of Christ. We claim, as they did, to be in the Church, and seek only its purification. Our appeal, as theirs, is to the law and the testimony. Who has a right to refuse this appeal, or return argument with denunciation, or a lifting of the eyebrow? We make our charges, we are prepared to maintain them, and on Gospel ground. Whether they are allowed or not, the preferring of them is no ground for excommunication; for all reform based on the Gospel is within the protection of Christianity and the Church.

It is often charged upon Liberal Christians, that they set up reason against revelation. It is untrue. It is almost unmeaning. For when reason utters her voice, whatever we profess, we cannot choose but hear. The provinces of reason and revelation are so entirely distinct, they cannot clash. Reason must judge of the facts which Revelation Revelation is alone possible to a rational being. question of authority is one never brought into dispute. Something however must be meant by the charge. Perhaps it is meant that we apply reasoning more than others to the study of Revelation, devote the noblest powers of the mind to its elucidation. We allow it. are proud of our scholars in every department of Biblical learning. Does any one deny the propriety of thorough investigation, and knowledge of all that concerns Revelation? None, surely, but those who deny the use of an educated clergy. Is it meant that he who by investigation is led to differ from the prevalent theology, who, for instance, rejects Calvinism, sets up reason against Revelation? Not true; even on the impossible allowance, that Calvinism is Christianity, because a man may reason badly from sound premises. We only use reason, as all reformers do, to clear away corruption. know the burden of proof rests with us; we assume it. And we ask only a hearing. That we are in a minority is no argument against us. The Protestant who offers it is singularly short in memory, as well as false to his principles.

The preacher now took a view of the points of difference between Unitarians and Calvinists, in a series of charges against Calvinism in its departures from the simplicity and purity of the Gospel. He made allowance for the modifications which had taken place in this scheme; and also insisted that these charges had reference only to the scheme, not to Christianity,—to the points of difference, not of agreement. He concluded by a brief statement of our views, and exhorted the society to be faithful to the solemn duties and responsibilities imposed on them, by lives of lofty piety and high-toned morality.

DEDICATION AT NORWICH, CONN.—On Sunday, October 13, 1844, a small building, lately erected in the village of Greenville, in the upper part of the town of Norwich, Conn., was opened for public worship. Rev. Mr. Clarke of Boston preached three times, in the morning on the church, in the afternoon on the text, "What shall I do to be saved?" and in the evening on the text, "If any man be in Christ, he is a new creature." The place of worship, which is a very neat room that will comfortably seat about two hundred persons, was crowded all day. It was supposed about three hundred were present on each occasion.

This building has been erected by a very few individuals, who are mostly hard-working men, but who have completed it without seeking assistance from any other quarter. Unitarian preaching in Norwich was commenced in April, 1843, by Rev. William Coe, a "Christian" preacher, now settled at Medway, Mass. He preached in Norwich only once a month during the first year, though the last part of this time Rev. George S. White of Canterbury, Conn., supplied a second Sunday in each month. At the end of the year, in April last, Mr. Coe having left, his place was taken by his brother, Rev. Frederick Coe, who has preached twice a month in Norwich from that time; supplying a Christian congregation at Lebanon the rest of the time, Mr. Coe is quite a young man, and a few years since was on board a whale-ship, but his sermons and other services are very acceptable, The present church was not commenced till the first of last August. The cost was about \$1050. It is twenty-six feet by forty-two, having a portico in front, supported by four square pillars.

CONVENTION AT ALBANY.—The semi-annual Convention of clergy and laity of the Unitarian denomination was held at Albany, October 16, 1844. The Convention was called to order by Rev. Henry F. Harrington. Rev. Mr. Briggs, Secretary of the American Unitarian Association, was chosen Moderator, and Rev. Mr. Brigham of Taunton, Scribe. Prayer was offered by Rev. Mr. Lincoln of Fitchburg. After a few remarks from the Moderator upon the objects of the Convention, Rev. S. K. Lothrop, in behalf of the Committee on Business, offered the following resolutions:—

"Resolved, That as the power of Christianity is in this faith as it dwells in the hidden man of the heart, the great reform demanded in

it must proceed from the heart.

<sup>&</sup>quot;Resolved, That as Unitarian Christians we hold faith in Christianity to be the element of righteousness; and that this faith has its value in that it produces a righteous life and efficaciously works by love to God and love to man.

<sup>&</sup>quot;Resolved, That as Unitarian Christians, it is our duty and earnest desire to extend the knowledge and influence of our faith, holding it as we do to be the pure and primitive faith of the Gospel, directly

producing the highest and most excellent forms of the Christian character, and peculiarly fitted to meet the condition, the moral and religious wants of the country, at the present time."

Remarks were made upon the first two of the above resolutions by Rev. Dr. Dewey, Rev. Messrs. Folsom, Lothrop, Palfrey, Bellows, Furness, J. Harrington, Jr., E. B. Hall, Lord, Lincoln, Hill; Messrs. G. G. Channing and W. D. Coolidge. 'The Convention then adjourned to the afternoon.

At 3 o'clock, P. M., the Convention again assembled. After prayer by Rev. Mr. Hall of Dorchester, the discussion of the resolutions was resumed. On motion of Mr. Lothrop, the first two were accepted. The third was then taken up, and remarks made by Rev. Mesers. Lothrop, J. Harrington, Jr., Emmons, Hill, Palfrey, Bellows, E. B. Hall, and by Mesers Channing and Jenkins. The resolution was then passed, and the Convention adjourned till evening, to close the session with religious service.

In the evening Rev. Dr. Dewey preached before a large audience. His text was from Acts xvii. 27: "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." After referring to the devotion of the childhood of the world, when men, if with less knowledge yet with more feeling, sought if haply they might find the great, universal Spirit, and contrasting it with our colder worship, the preacher spoke of the reluctance to prayer felt by many among us. The causes and remedies of this state of mind were the topics of his discourse. It is not always the consequence of spiritual indifference and deadness, for many weep scalding tears over their condition in this respect. Whence is it then? 1. Prayer is a great and stupendous act of the mind. It is not strange our weakness is overcome by it. Prayer is easier for children, because they less feel what it is. The mind is not always ready for the act. Hence the need of deep, fervent meditation. 2. There is a certain irksomeness in forms and seasons. There should evidently be a guard against the effect of forms. But why insist upon them at all? Because nothing but a fixed attitude of the soul can receive the impression of God. Because God and Christ have demanded them. Men may pray in the secresy of their souls every where; but if otherwise, if day after day passes without this going forth of the soul, then we should bring our thoughts to a stand and charge them not to forget God. It may be irksome, but all lofty attainment is reached through struggle and pain. 3. The common associations with prayer are not always attractive. We do not know what a calm, earnest, beatific thing it is to pray. In fine there are two ways of approaching God, by the ritual and by reflection. The former is repulsive; reflection alone can give relief. It will draw us as to something infinitely precious. 4. There are other difficulties of a more speculative character.

There is a certain state of mind, a compound of pride and worldliness, which holds prayer as above it or below it-a good thing for ministers, but quite out of the way for the young, the gay, the fashionable. But there is a deeper difficulty-in the tendency to lose the sense of individual relation to the Deity. Whence does this arise? First, from the extreme men's minds have gone into in the other direction; and again, from the scientific tendency of the time, which has crushed down the soul's devotion. The remedies for this state of mind, he said, were, 1. New thought of the word, Gon. All words concentrate in that word, all the thoughts gather up in that one. 2. The Gospel. There the Father, the Father, the living God is revealed. This is no worn out teaching, but needed now. Finally, prayer is an end; adoration is the highest act of the mind. Suppose you undertake this great achievement, to acquaint yourself with God. Take some season, the morning, for this great study. Have the Bible, good books, Fenelon, Baxter, Channing, around you, and then pray as your mind disposes you. This is not formal morning prayer. It is searching into the deep places of the soul, into the deep things of God. And there, in its loneliness, will the soul be overwhelmed by the beneficence of God and the beauty of his universe. Would you escape a narrow, starving life, vainly and darkly wandering after good, there must be this earnest seeking, this reading, meditation, prayer.

THEOLOGICAL SCHOOL AT MEADVILLE, PENN.—The importance of a liberal institution in the West where young men could be educated for the ministry, has long been felt. Some years ago such an institution was projected at Buffalo, N. Y., and would probably have gone into operation if the financial distress which pressed so severely upon the whole country had not immediately followed. The object however has not ceased to receive attention. The distance from Cambridge is so great, that few can come from the Western States, like our friend Mr. Conant, and pursue their studies at our Divinity School. preachers are needed there, and New England cannot supply them. They must come from the people who are waiting for their services, and they must be educated at or near home. It is with great satisfaction therefore, that we notice now the establishment in that section of the country of a school in which a sound and liberal theology will be taught, and instruction be given at small expense to those who, having their hearts full of a holy purpose, need only the scholastic preparation to qualify them to become ministers of the Gospel. Through the generosity of H. J. Huidekoper, Esq., with assistance received and promised from Boston and New York, an institution was opened at Meadville, Penn., on the 1st of October, 1844, which is provided with all the means of instruction that are at present necessary,-teachers, library, and a building. Rev. Mr. Stebbins, late Pastor of the Church in Leominster, Mass., having resigned his ministry in New England that he might take charge of this important enterprise, has established himself at Meadville, where, besides his duties in the school, he will officiate as minister of the Unitarian society. Mr. Frederick Huidekoper of Meadville, formerly a student at Cambridge, is associated with Mr. Stebbins in the instruction and management of the School, and Rev. Mr. Hosmer of Buffalo will give occasional assistance. The School thus furnished with all that is immediately necessary to its success, cannot but recommend itself to those for whose benefit it is established, and we learn that it has already found a larger degree of favor than might have been expected to attend its commencement. Eight persons have joined it as pupils. The "Christian" denomination have taken an interest in its establishment, and at a "Christian Conference" recently held in the Western part of New York, resolutions were passed expressing approbation of its design and advising co-operation in its support. We trust and believe it will become an instrument of much good to the immense region whose wants it is intended to relieve, and we know it will be regarded with warm sympathy by the disciples of Scriptural Christianity in this part of the land.

CONVENTION OF THE EPISCOPAL CHURCH .- The "General Convention of the Protestant Episcopal Church in the United States" has just held its triennial meeting, in Philadelphia, its sessions having commenced on the 3d, and closed on the 22d of October. 'A good deal of business was transacted, particularly in regard to the consecration and appointment of several new Bishops. Much the most important matter brought before the Convention, however, related to the "Tractarian," Pusevite, or "Popish" views, the progress of which some of the members of the Convention wished to arrest by the passage of resolutions in condemnation of tenets so destructive of "the peace and purity of the Church." The majority, however, appear to have thought that the peace of the Church, if not its purity, would be best maintained by silence on the subject, and were content with the declaration of an opinion, "that the Articles, Liturgy and Offices of the Church are sufficient exponents of her sense of the essential doctrines of holy Scripture," and "that the Church is not responsible for the errors of individuals, whether they are members of the Church or otherwise." We hope our Episcopalian friends will commit this last quotation to memory, and have the kindness to consider that what is a good rule for their denomination may be a good rule, and a fair one, to keep in mind respecting other denominations.

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# MONTHLY RELIGIOUS MAGAZINE.

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## HOME.

A THANKSGIVING SERMON, BY REV. GEORGE MOORE.

Psalm ciii. 2. Bless the Lord, O my soul, and forget not all his benefits.

At this season of the year, when the annual Thankagivings are taking place in many of our States, our minds are naturally turned to the home of our childhood. I propose, therefore, to offer some remarks upon that blessing around which all others cluster, and without which they lose much of their value,—the blessing of Home.

That word calls up in our minds many blessed and hallowing passesiations. It carries us back to the days of childhood. It brings to mind a mother's love and care, a father's counsels, a brother's sympathy, a sister's affection. It opens to view the viets of years gone by; gives us glimpses of many scenes of joy and of sorrow; brings up before us the image of many is loved one who is now far away, or who has been gathered to the graves of his fathers and gone to the spirit's home in beavant; and thus takes us along in memory through the past until we arrive at the present time, and survey the scene actually before us, the home which we new enjoy. And what is this scene?

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First, let us regard it externally. Although place makes not home, still home must be in some place, and consequently the place, the dwelling has much to do with the comfort of home. The house in which we live, which protects from heat and from cold, in which we can bid defiance to the tempest, and, visited by the light of heaven, can look out upon the raging of the elements, and feel ourselves secure from their violence,-whence came it?-and by what means have we come to enjoy so secure and comfortable a residence? In order to the building of that house, and making it so pleasant an abode, the bowels of the earth have been opened and made to yield up their treasures; forests have grown from the seed, requiring for their nourishment the agency of the great powers of nature; various countries have added their contributions; human ingenuity and enterprise have gone on in a course of improvement in the useful arts ever since the creation of the world. And now, behold the product of sixty centuries, which we are daily enjoying! How little have we done towards the construction of that house! As we look back upon the caves and tents and bowers, in which our race dwelt in primitive times, and trace the slow progress of improvements which were made from age to age, let us lift up our hearts in thanksgiving unto God by whose providence we have come to enjoy this rich blessing.

But let us look within the house, and consider its many comforts, conveniences and luxuries. The wisdom and skill of man have furnished our homes with many useful articles, by means of which our comfort is promoted, and much time saved for the cultivation of the mind. In the houses of the poorest families among us, we shall find articles gathered from the four quarters of the globe. Let us remember, as we daily sit down to our repast, that in the preparation of it the East and the West, the continents and islee of the sea, the savage and the civilized man, have given us of their stores. Whenese came these luxuries? And how happens it that the productions of various countries and different climates have been brought home to the poor man's door? If we would answer

these questions satisfactorily, we must seek the sea-shore, and behold, walking majestically over the waters, the noble ship -the combined and complicated product of the inventions and discoveries of ages upon ages; we must regard the progress of science, aided by which the mariner can now venture out into mid ocean, and, braving its storms, steadily pursue his course towards his destined harbor: we must take into view the advancement of civilization, which has opened the ports of all nations to the merchant. And now, let us ask, what share we have had in bringing about this vast result? In reply to this question, we must apply the language of holy writ, "Other men labored, and ye are entered into their labors." But other men have acted only as secondary causes. Let our hearts, then, everflow with gratitude unto the great First Cause for the many comforts, conveniences, and luxuries which cluster around us in our bomes!

But within our dwellings may be found supplies not only for the wants of the body, but also for the mind's wants. are the pages radiant with the light of genius and of inspiration. In them are recorded the thoughts of the good and the wise of past times, which are now daily giving excitement to other minds. In them are contained the recorded revelations of God concerning the duty and destiny of man. Through these pages, as through a glass, we can look back into far distant ages, and bring near those who have been the true sons of God, and hold communion with their spirits. Through them we can dwell with prophets and holy men of old, through them we can sit at the feet of Jesus, and listen to his heaven-inspired truths, and witness his holy life, and through them we can trace the footsteps of his devoted Apostles, as they go forth on missions of love with the self-sacrifice of martyrs. And to whom do we owe these treasures of wisdom and love, and that key of knowledge which opens the way to them? Unto man? But man could do nothing without the inspiration of the infasite Spirit of truth. Most of all do these spiritual treasures call on us to express our gratitude. Let us do it by making ourselves familiar with them, and imbuing our hearts with their spirit.

Again, in our homes we can rest securely without molestation or fear. Peace scatters her blessings around us. Our laws secure protection to the citizen in his home. And to what do we owe this peace at home? Looking back through the records of the past, we find but little account except of "wars and rumors of wars." Have we had any share in precuring this peace? Have we directed the councils of the nations, and brought the sovereigns of the earth to feel that all men are brethren? Oh, no: the great Ruler of the nations, the King of kings, has been gradually instilling this truth into the mind of man, through the Gospel of him who was sent to proclaim "peace on earth, good will toward men." While we enjoy the blessings of peace in our homes, let songs of praise arise from our hearts unto Him who is their source.

But all these blessings are only the circumstances of our homes. They are of no worth without hearts to enjoy them. Home is made up of kindred hearts. The family in which love reigns is the truest image of heaven on earth. Love may be regarded as the essence of a true home,—as the ghiden chain which binds together the members of families on earth, as well as of the great family of the saints in heaven. Without this, there is no true home on earth, no peace in the human breast. This is the bond of sympathy among the human brotherhood. This makes us all one great family, the children of our Father in heaven—the Fountain of love. It is this which sheds a divine sun-light through our homes, and makes them a reflection of heaven.

And whence came this principle of love? Who implanted it in the breast of the mother,—the mother, who watched over us in the days of infancy and childhood,—who early pointed us to heaven, as she taught us to lisp our prayer at her knee,—whose smile welcomed us on our return from school,—whose gentle reproof melted us to tears at the discovery of any unworthy action or word,—who has been that willing, that patient auditor, into whose ear we could ever utter our complaints, and make known our trials, and be sure of sympathy,—who has been the counsellor of our later years, and, when we have

wandered far from our homes, perhaps to distant lands, and were tempted to desert the cause of virtue, whose pure image has arisen in our minds and given us strength to resist the temptation,—who now, even to the day of her death, will watch over us, rejoicing in our prosperity, and sympathizing with us in adversity, and when she shall be called to her reward, will remember us in the land of spirits, and perhaps, by her spiritual influences, will still be present with us? Who implanted the Divine principle of love in this mother's breast? Have we had any share in forming the human heart, and inspiring it with affection? That inspiration, which leads the mother to a life of self-sacrifice for the sake of her children. could come from no other than the infinite Spirit of love in heaven. Thither we must trace it, and acknowledge Him who made us to be its source.

And this principle of love, manifested in the parent by unceasing watchfulness over the children,-in the children, twining them around the parent's heart,-in husband and wife, by their affectionate tenderness and generous confidence,-in brothers and sisters, by their kind regard for each other's welfare,—this principle of love is the foundation of all that can be called happiness in our homes.

Such is home. It comprehends in itself the various blessings of life. In our dwellings we are protected against violence, we have rich provision for the wants of the body and of the soul, and we are surrounded by dear friends, whose hearts overflow with love. In view of these blessings of home, how appropriate to each of us the words of the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits"!

In our homes, if any where, we enjoy true happiness. Blessed is that man who has a good home to which he can recur in memory. More blessed is he who is now in the possession and enjoyment of such a home. And where is the man more to be compassionated than he who can look back in memory to no home in which he was an object of parental affection, and who now has no centre in which his affections delight to dwell? The greatest of all blessings on earth is a 24\*

good home with a heart to enjoy it. And the best legacy which any parent can bequeath to his children is the image of a virtuous, affectionate, religious home, graven upon the imperishable tablets of their memories. This will go with them through the wide earth to cheer their hearts, and keep them in the path of duty; and if by any means one should wander from that path, and like the prodigal son, be reduced to degradation and misery, this image of home shall bring to mind the peace which he once enjoyed, and shall, sooner or later, recal him from his wanderings, and cause his family to rejoice over him that "was lost, and is found."

How great are the blessings which surround as in our homes! Let us, this day, reflect upon them, until they fill our hearts with the sentiment of gratitude. Let it be the resolution of each of us to do what lies in our power to make home happy. Let us cultivate those dispositions which will secure to us the blessings of home. And while we enjoy these blessings, let us remember and sympathize with those who are deprived of them. But, let us also remember that we are not always to enjoy these homes on earth. Let us look above to the true home of the spirit in our Father's house of many mansions, and there let our affections centre. And let us make it our earnest endeavor so to use the blessings of our earthly homes, that when we are called to bid farewell to them forever, we may be received into that everlasting home which God our Father has prepared for all his faithful children.

# WOODLAND TEACHINGS.

" Receive

Thanks, blessings, love, for these, thy lavish boons, And most of all, their heavenward influences, O Thou that gavest us flowers."

WE are all at times eager to acknowledge that God is good. The acquisition of wealth or honor, assistance or success in our cherished plans, the withdrawal of disease, the bestowneent of friends, keen intellectual enjoyment, cause us to exclaim with affectionate warmth, "God is unsearchable in codness." But God is infinite in the manifestation of his attributes, and while we recent with pleasure the bounties he has showered upon us individually, duty demands, that casting an inquiring eye over the whole world, we carefully and gratefully observe how they are woven into the very woof of being.

Nowhere, perhaps, do we feel the universality of God's gifts more than in the woods. We look upon the ocean whitened with the sails which commerce unfurls, and rejoice in the advantages we reap from it; but death has been there, and the house murmur of the surge is the requiem of thousands. We stand upon the mountain, and look down on happy homes; but there is the graveyard, and there, too, are desolated hearths. We enter the abodes of men, and if we find intense joy, we find also, beside it, intense suffering. We know that this is right, and we know that the chastisement should be borne in silenge and submission. Yet, still, nature will assert her power, and gushing sympathies fill the soul with anguish. It is not so in the old woods; there we find no check, real, or seeming, to the full, deep, quiet happiness inspired by their eternal symphonics, their life and gladness.

Will you come with me, friend? I know a dingle where the sun rests more lovingly than elsewhere, where summer lingers longest, and where all sweet and holy influences shall descend upon you like the dew of evening. Nay! do not take a book. If thou art nature's child, true to her love, she will speak to thee more plainly than thy interpreter. If the stream often reflects thy form, if thy foot presses often the green hill-side, each breeze will bear thee a message, each opening flower speak in a language more lovely than that of song. Nature is very wise. Thousands of years she has been uttering her truths, yet, to the "last men" who shall tread this earth and drink these waters, she will still whisper something new.

Let us take this path, slippery with the fallen foliage of the piaces, descend year slope, and seet ourselves upon the knoth

which rises at its base. It is the time, when, for a few days, summer and autumn divide the forest; the last struggle of the green-draperied season to leave behind it a lasting impress. The frost has begun to color the great landscape, for, see the light-yellow of the broad-leaved bass, the fiery maple, and the beech with golden leaves edged with deep crimson. The noble larch sends out its slender branches, beside it is the spruce, sombre in hue, and in front, in striking contrast, the smooth, silvery trunk of the white birch.

Winding at our feet the rivulet sends up its pleasant murmur, equally glad whether it runs in shadow, or flashes back some chance ray, which has reached its bosom. Who could peevishly complain, or angrily remonstrate, or keep sullen silence, when its gleeful tone reaches his ear! Bury your feet in this soft moss, and enjoy the fragrance of the fern and cedar. Examine these lichens, some white, some black, some green. How they cling to the stones, or hang suspended from these leafless boughs. Graceful brakes dance and toss, and nod to each other over the tops of the beautiful ground pine, the wild grape clasps the trees, and the clematis, arching the stream, looks down complacently to see its fringed pericarps mirrored in the waters. Winged seeds float by, given to the guardianship of the winds and waves, yet the All Seeing Eye beholds them, and not one shall perish without God's knowledge.

Generously nature feeds her children. Here are acorns, the shaggy chestnut, the hazel and the beech; here too the crimson berries of the wintergreen, the scarlet fruit of the ash, seeds of the sumach, and, as yet escaped from the all-gathering frost, the deep rich-colored whortleberry, and scattering, jet-like blackberries on low running vines. They are gathered too, but if you would see the process, you must sit very quietly without stirring a leaflet. First, the small red squirrel leaves his hiding-place, takes a walnut in either cheek, runs up a tree, and springing from hough to bough, lays them in his storehouse. Provident young housekeeper! taught by God himself. Next comes the grey squirrel, more keen of eye, and less adventurous. Now he takes a brown oil-nut, perforates it near

the end, and draws out all the nutriment. A partitive emerges from a pile of withered leaves. That is her house, succepted in the earth, with a soof so nearly even with the surface that mone but a hunter would dream of the life below. A prudent and industrious matron is the partitidge, anxiously careful of her brood, and skilful and courageous in its preservation and defence. Observe that woodpecker. See him walk leisurely up yonder tree, noting the decayed or eaten spots, and them the quick tap of his bill, and the insect is withdrawn, and swallowed in a moment. Sweet notes are those from the song-sparrow, but, oh! listen to that melody, which comes from the hollow opposite, just where the alders interlace their boughs: becoming every moment more exquisite, as if the musician were inspired by his own thanksgivings.

. Thank God for the old woods. Thank him for their variety, their renewal and decay, for their mass of happy life, for their soul-thrilling music. Beautiful monitors are the sounding woods, reproving us so gently we are not angry, uttering their admonitions so softly that they disarm us while we listen. How constantly do they teach contentment. The plant springs up and dies, the bud expands, and flowerets droop when their time is finished. The gigantic trees perform the bidding of a higher Power, and give themselves to death. There is a foller recognition of an ever present, ever active Power, in these quiet haunts, a deeper satisfaction in the arrangement of a superintending Hand, a more living faith in the affection of our Father. As we see all things cared for, even to the insect which skims the air or darts along the surface of the water, how into our heart of hearts sinks the conviction of his care for na.

All things point heavenward. From the humble grass to the tall pine, which almost cleaves the sky, the struggle is ever upward. The rain may fall, the storm may spend its wrath, winter may steal the drapery of leaves and check the nutritious fluid, yet atill, without fear, without discouragement, the great effort continues. Nor does the noble tree forget one minor duty. The fluid, which retained would quicken this

upward growth, is offered, when of service, for the use of man; its limbs are freely given to the clinging vine, though the embrace be death; its fruit is showered upon the forest children, its boughs support their peaceful homes, its shade protects them. By all this does it link itself to our thoughts, and find place in our affections. Dying, also, it assumes another office, enriches the soil for its successor, and bequeaths to it a greater, perchance a less fleeting glory. Its last acts are its best, redolent of an all-embracing charity.

Autumn is the most impressive of the seasons. Winter is fairy-like in its dazzling brilliancy; spring, gleeful as a child released from school; summer, active and gay; autumn, subdued, dependent, with a shade of melancholy, yet of that pleasing kind which heightens its attractions. The woods invite us then most successfully, and, when the cheek is flushed, the hand feverish, the heart sick, with the struggle to be great, or rich, or honored, how does a solitary ramble win us to better thoughts and nobler aspirations! It is no place for petty schemes, for the suggestions of a foolish vanity, for the haughty promptings of a fierce and unholy pride. All is grave, earnest and solemn; and he must be worldly indeed, who can stand amidst the woods, and not imbibe something of their spirit.

Bright leaves fall beside me. How many since the world's first autumn have gazed upon these garlands of the dying year, and with how different feelings, fears, and hopes! Infancy gathers them in its play, youth regards them as the harbingers of a merry season, manhood moralizes, and age with resignation adopts them for its emblem. They awaken many associations, they bring before us the wrong-doing of a life,—not only flagrant violations, if there have been such, of laws we are bound to honor, but impure motives, acts attributed to a higher source than that from which they sprang, and indifference or neglect exhibited towards those who claimed our love and reverence. They recal with the vividness of reality the forms and faces of the sleepers beneath the sod. They fill our souls too full for utterance, they make our cheeks wet with tears. And, yet, they bring no despairing thoughts, for they

whisper of a Father quick to hear, prompt to relieve, anxious to save; and, ever, as we catch a glimpse of the heaven beyond those silent chambers where our dead lie, there settles upon us a peace so deep, so grateful, that we scarcely deem it will be broken by the temptations, or the woes of earth.

Surely the woods are wise! Let us centemplate them, loiter among them, gather from them all that they can teach; knowing that God would never have bestowed upon them such love save for the benefit of his creatures; knowing, too, that the purer and more spiritual we become, the fuller, the more frequent, the more salutary will be their lessons.

### PRISON DISCIPLINE.

In no department of philanthropic effort was there a few years ago more need of the inquiries and labors, which Christian zeal alone, in the face of existing difficulties, could institute and conduct to a successful issue, than in regard to our prisons. Howard had exposed abuses, and been instrumental in producing some reforms abroad, and his name was a familiar watchword of benevolence among us. But there were few who in imitation of Howard visited the cell of the criminal, to discover the treatment which he actually received and the effect of the influences to which he was subjected. The consequence was, that our prisons were scenes of horrible corruption, nurseries of crime, and often the occasion of more sin than they were the intended means of punishing or the presumed means of preventing. The enormity of the evil at last attracted attention, and the Prison Discipline Society by its annual Reports has effected much in bringing the subject before the public, and in causing a reform both in the construction and management of prisons. Much however yet remains to be done, even in this city, to place the unfortunate victim of passion or temptation, whom the safety of the community requires should be incarcerated, under such circumutances as may, if possible, restors him to that community one of its trustworthy members.

We have been led to these remarks by some accounts which we have seen of the reform that has recently been carried into effect in the Upper, or Female, Prison at Sing Sing, N. Y. In a letter from a friend connected with this prison she mentions the good results which have followed the introduction of other books than those which are filled with the doctrines or spirit of Calvinism.

"We have obtained permission from the Board," she says, "to introduce suitable books here, but it rests with us to procure them in any way we can, and already Mrs. Farnham, the principal matron, has obtained quite a number by applying to her friends in New York; and we have for some time distributed them regularly every Sunday, to the great delight of the women, who conduct themselves infinitely better since this new moral force has been brought to bear upon them. Mrs. F, has also obtained permission to let the women walk twice a day in a large yard, and also to read to them for half an hour after breakfast. She has been reading to them 'Tales from American History,' and it is gratifying to note the deep interest they take in it, and how readily they answer questions about it. Although Mrs. F. enforces the prison discipline of silence and order more strictly than it was ever enforced before, they are daily ecasing to regard us as selfish tyrants, and accept us as their sincere friends and well-wishers. And indeed why should it not be so? If we must have prisons, ought we not to make them as far as possible schools of reform? Those of the women who cannot read we instruct in different classes on Sunday, and give them any little help through the week that lies in our power. I am instructing some to write on the newspaper slates. All these things keep their minds employed while they are at their labor, and make them mare decile, so that although in one way our task is increased, in another it is lessened and good results follow. Our little library so far as it goes is just the thing-very little sectarionism. with much that is both interesting and instructive; but we have not a twentieth part of what we want for the number of women. You will readily perceive that amongst such a variety of character almost any thing would be acceptable that had a high moral tone. The Rollo books would be invaluable, as many of the women are mere children, and clap their hands with a child's delight at any thing as simple and beautiful as these. It is not necessary that the books should be new. No matter how soiled the covers, if the contents be complete."

Will not any of our readers respond to so simple and satisfactory an appeal for help?

From other sources we learn that the reform in the female department of the Sing Sing prison has been as great as is represented in this letter. The New York Tribune of July 27th contains a communication describing the celebration of the Fourth of July within its walls. The writer observes that,

"Mrs. Farnham and her assistants commenced their labors under very unfavorable circumstances. Their predecessors, however good their intentions, had utterly failed to maintain that wholesome discipline, without which a prison must ever resemble a bedlam. Loud conversation and profane and obscene language were constantly heard, and not unfrequently did the prisoners get into an open quarrel with each other, and sometimes even with their keepers. Not a month had elapsed, before Mrs. F. and those associated with her had gained by a kind moral influence complete ascendancy over the minds of those committed to their charge. The rules of the prison, with few exceptions, were readily and cheerfully obeyed, the look of rage and passion gave place to the smile of cheerfulness and hope, and profanity and obscenity were exchanged for the language of modesty and self-respect."

We regret that we have not room for the description of the manner in which "Independence" was celebrated in Sing Sing prison. The Chairman of the Board of Inspectors sent to each of the female convicts a beautiful boquet of flowers, with the request that a "large boquet, with his name attached to it, should be given to her who should be regarded as most amiable among the females,—the selection to be made by the females themselves, subject to the approval of the Matron." The boquets were distributed in the morning, and after breakfast the pris-

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oners were assembled in the chapel, where they were addressed by one of the assistants, who, "endeavored to impress on their minds the importance of forming habits of self-government while in prison, and spoke to them of the influence which their present conduct would exert on their success in future life, and in tones of kindness and love besought them not to despair of rising above all the adverse influences by which they were surrounded." The vote upon the selection of the person to receive the largest boquet was "almost unanimous."

"One of the matrons then informed them that there was still another boquet, which, with their approbation, they wished to give to another prisoner whose kindness to them all had made her a general favorite. On her name being mentioned the wishes of the matrons were ratified by the other prisoners, who almost simultaneously sprang to their feet to testify their concurrence in the selection. All were deeply affected, particularly the recipient of this most unexpected favor, who, as she received the boquet, kissed it and the hand which presented it, her gushing tears bearing witness to the grateful emotions which filled her heart."

And this in a State Prison! What would the gaolers and the legislators of the last century, or even of the last generation, say, if they could witness such a scene?

We take pleasure in adding two extracts from a correspondence published in the New York Weekly News, because the sentiments which are here maintained by public functionaries indicate a view of human nature very different from that which has prevailed in past time. Mr. Edmonds, the Chairman of the Board of Inspectors, who has already been mentioned, in a letter to Vice Chancellor M'Coun of New York, expresses his strong disapprobation of whipping, as "brutalizing in its effects on the convicts, and detrimental to their reformation." The consequence of his efforts to suppress this mode of punishment "has been a constant falling off in the use of the lash for several months, and a deduction of 70 per cent. from what it was a year ago." The prison for females, he says, "which a year ago was a perfect pandemonium, is now a pattern of good order and obedience, yet there the lash

is never used. Why cannot males be governed in the same way as easily and as well?"

"The great principle which ought to lie at the foundation of the government of a prison is love, and not force. I do not believe that any man was ever yet reformed from an evil course by violence. You may shut him up and render it physically impossible for him to transgress, but the danger is, that by too long continuance you destroy rather than reform his mind.

\* It is a sad mistake to suppose that, because one is a convict, therefore he is utterly deprayed. This is not true of any man. In every one there are some redeeming qualities—some virtuous emotions—some slumbering virtues."

Mr. M'Coun, in reply, remarks,

"The reformation of the criminal can only be produced by means which shall have a tendency to elevate his characterto raise him from the depth of infamy where he has fallen, and to place him again in a position to enjoy the feeling of self-respect. Teach him that—treat him as though he were entitled to some respect from you, and he will soon feel a proportionate degree of respect for his own character. Let him see that you are willing to confide in him, and he will soon give evidence that your confidence shall not be abused. I knew a man who was engaged some twenty years ago in an extensive bus-It was an honest business, requiring for its management numerous travelling agents in various parts of the United States, and he never hesitated for a moment about employing discharged convicts of the State Prison whenever they presented themselves, provided they had learning sufficient to write and keep accounts. And he has told me that such men proved to be the most faithful agents in his employ, and generally made him the best returns. I asked him what was the secret of it, and his reply was, 'They have character to gain, and are grateful for the confidence which they found me so ready and willing to repose in them."

Under the discipline which has hitherto prevailed in our prisons this may be thought to have been a hazardous experiment; but let a better system be adopted, let "love, and not force, be the principle which shall lie at the foundation of the government of a prison," and we believe that our penitentiaries would send forth men fit to be trusted, men in whom "the feeling of self-respect," awakened by a judicious sympathy, had become the means of their restoration to virtue. E. S. G.

### GLORYING IN SELF.

Who is not pained by the prevalence of self, as it variously appears in the Christian world? It is sad to look upon the thoughtless and see how deeply they are absorbed in the pressent and perishing; but sadder still when the Christian heart, which is called upon to overcome the world, draws but feebly the breath of that divine life which embraces all creation in its outstretched arms.

I have been lately led to trace the existence of the selfish principle as it is shown in reliance upon our own opinions, our own strength and weakness. Now, we know that upon neither of these does God's great truth rest. It is wholly independent of us; "the joy of heaven to earth come down," neither springing from, nor subject to us mortals.

"Thy throne eternal ages stood, Ere seas or stars were made, Thou art the ever living God, Were all the nations dead."

But we are apt to look upon men as the framers of their laws; that have of old thundered from Sinai's top, and have since been re-echoed, fulfilled and made complete by One who came down from heaven. We forget that our duty is not to make laws for our spiritual or material nature, but to study and subject ourselves, soul and body, to those which were written by the finger of God.

We see this first principle of the unrighteous heart lurking within the folds of the Christian's seamless robe in his theories and speculations upon divine truth. We need to lay aside these and submit our reason to its sway. "I will give you my opinion," should no longer be the aim and boast of one who is shut up unto the faith of the Gospel. But how often do we observe in social meetings, where there is a free expression of individual opinion, upon the proposal of a doctrinal or practical question, that the different minds present will tax their ingenuity and give full scope to their fancy, to fashion each an answer

best fitted to its own needs or taste; so that it comes to pass that one of the deep truths of revelation, which centuries ago proceeded forth from God, so plain, that "even the wayfuring man, though a fool, should not err therein," is made to assume as narrow or as changeable a shape as the character of the commentator. This is a most common and sad reliance upon self. Let us all guard against its growth, and strive to take no counsel of self-admiration, how or what we shall answer, knowing that the spirit will teach us what we ought to say.

But some of us are not ready to acknowledge that these speculations upon divine truths are injurious; they say, 'We like variety of expression; we would not encourage uniformity of opinion; we choose that every one should be free in his views; it shows life and thought.' And so would we encourage a "freedom to worship God" in his truth and perfections, and also a sincere regard to the praise of God more than the praise of man. But we do not find that the spirit of "the seekers" leads to this result: but that it rather tends to divert the mind from the glory of God in the face of Jesus Christ, and rest it upon that "inward light," which, if it spring not from Christ, is to the soul as the blind leading the blind. "If the light that is in thee be darkness, how great is that darkness!" "I am the light of the world." It is not, then, that we would frown upon a careful reading of the Scriptures, and an earnest discussion upon their subjects, but it is against the taking away from and adding unto the book of life, that we would contend. It is looking upon these pages as if written by the finger of man, and blotting out from their leaves every command, precept or miracle, which cannot be spanned by the finite mind. It is placing ourselves, in weakness and sin, above revelation. From this source have many errors crept into the Church, and sullied her glorious aspect. From this prolific source I need not say have arisen many of the clouds which hang around the faith we prize, and veil it from the approval of devout men, and the full light of God's countenance. And this disposition to set up one's own opinions in regard to divine truth, lies not alone fruitless in VOL. I. 35\*

the head, it falls down upon the heart, and influences the life. "If any man do the will of God, he shall know of the doctrine;" but these errors of the head impair the power of doing. Let us see, for instance, how those stand related to Christian duty, who deny the possibility of obeying the royal law, "Thou shalt love thy neighbor as thyself." And their are such, of those who are dear to us, with whom we hold sweet communion, who acknowledge that the holy lips of Jesus uttered these words in the form of a command; yet they declare they have not the power to obey it! And thus this error insensibly steals over the head, and closes its avenues to the tears and cries of the suffering, and palsies any effort but in its own defence. Dreadful as this may seem to us, it is the certain result of a full adoption of this error; and not the only result, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

And there is another way in which we show a hurtful reliance upon self; in the feeling of inability to perform some parts of the Christian's work. While some say they cannot include all men as brethren, others lay claim to a peculiar organization, which denies them the power of ministering to a mind diseased. Did Christ ever teach that some minds were fitted to obey his laws and life, and others unfitted?

"Freely ye have received, freely give." Not from the broken cisterns of our vain theories, which can hold no water, but from that fountain of life, of which every one that thirsteth may freely drink.

"Let him that heareth say To all about him, come!"

If it be true that these which we have been considering are among the manifestations of the selfish principle yet existing in the Christian Church, whither shall we go to escape from them? Where but to a reverent study of "the Word," which was from the beginning, which we have heard, and into whose saving truth God's holy spirit will lead us.

Then we shall no more be deceived by the vain fancies and follies of human reason, or cast down by the feeling of inability

to perform the Christian work. We shall confess that "of ourselves we are nothing," but upheld and guided by the power of Christ we are mighty to the pulling down of the strongholds of every imagination.

Then shall we enter into "the peace and joy of believing," and the active ministry of the disciples of Jesus; giving God the praise. Thus, through humility, faith and obedience are we seeking the sheepfold of the great Shepherd, and through that door, which is ever open to the sinner, we shall "enter in, be saved, and find pasture;" still remembering those words of warning and solemnity, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

#### EVENING MEDITATIONS.

How bright, how glorious, how serene, You azure sky, when stars and moon, Unveiled, display night's radiant scene! How much more fair than flaming noon!

It is as if this milder light
Came from more near the throne of God—
So sweet it falls on human sight,
So much it spreads of heaven abroad.

It is as if the spirit land
Descended nearer earth's dark shore,
And friends, unseen, rejoined the band
Of those so fondly loved before.

Hail! silent melody divine, So brightly seen! No voice or sound Hath harmony compared with thine, Throughout the universe around!

Theu moon! ye stars and beaming sky,
Bathing in mildest radiance earth!
May your high influence purify
The thoughts to which your light gives birth.

L. H.

#### SILENCE IN THE SANCTUARY.

[The following obvious suggestions, relating to a point that pertains to "the outward business of the house of God," originally made part of a sermon delivered in the ordinary course of preaching. They are printed here simply because the writer, while he deems the matter of importance enough to be noticed, does not remember to have seen it directly touched upon.]

Notice, too, that wherever God's laws operate, and operate freely, they work silently. There is no discord; no outcry; but with unruffled composure they move on harmoniously to the offices the Creator has assigned them. What a beneficent and beautiful influence is the dew—the dew that falls so gently, by night, from heaven! It descends noiselessly upon the dry and thirsty earth; the quickest ear cannot detect a sound, as the sweet drops gather themselves on the leaf and the grass-blade; yet their mighty agency renews and quickens and vivifies the whole domain of growing things. Stars, planets, worlds, move through their allotted spaces in the most complicated order, yet in undisturbed, undisturbing serenity.

If, then, in the natural world the truest energy is the silent energy, much more so in the spiritual world. Virtue need make no noise; for it is the law of God, and all his laws are peaceful. It was the false company of Baal's prophets, that had to shout and make a hideous clamor that their god might hear them. Elijah, the true, was heard and answered, though he spake softly and in the accents of nature. No sound need go forth from the even tenor of the good man's life. It is only vice, only wickedness, only the breaking of the law, that makes disturbance. It is when passion strikes upon opposing principle, as the wind upon the forest-oak, that there is a shock, a concussion, and a crash. Peevishness, quarrels, reproaching conscience, sensuality writhing in its remorse, shame, detected fraud, violated bonds, domestic infidelity,-all sins, and their consequences—it is these that cause the friction—the wear and tear and waste of life; and were it not for these all might go on as smoothly as the stars in their courses, as gently

as the breath of spring in its invisible pathway over the hillside. Goodness can afford to be silent. It does not need to make its way by advertising itself, and sounding a trumpet. It can leave those low arts to its enemies, and yet be the noblest power in the universe, and triumph everywhere.

Again, every human being should have his seasons of secluded silence, frequent and sure to him. He cannot live healthily without them. He cannot, without them, have clear-sighted views of his own course of life, the objects he is striving for, the interests of humanity, or any spiritual truth. not well pray without them. He gets above the world by looking at it, a little while, from the distance of solitude. moves himself from the whirl and play of selfish interests, where his perceptions are bewildered and misled. His eyes are set free from the glare of profit and of pleasure, and he sees vanities as they are, and weighs them in the right balance. He looks deeper than the surface then—he cannot help it down into the solemn verities of eternity and God, and hears mysterious voices speaking of immortal realities. If he is under the spell of temptation, that delusion, for a moment at least, passes off; better purposes come back to him; he buckles on his Christian armor again, and returns refreshed to the conflict, as if an angel frrom heaven had been strengthening him. It is like going to some shaded cavern, out of the fierce blaze of noon-day. To be constantly in the close atmosphere where a multitude breathe, diseases the soul, as it does the body. Our modern customs leave too little room, I am afraid, for thus replenishing the fountains of holiness. Society and business engross the waking hours, absorbing every active faculty into the vortex of their attraction. It needs a stern self-discipline to stand still, to be silent, to go apart and be alone.

The example of the Savier is found, in this regard, to be peculiarly instructive. Not only is that beautiful language applicable to him, that declares him to be "meek and lowly of heart," and that "he shall not strive nor cry;" that "the bruised read he shall not break, and the smoking flax he shall not quench;" but in the actual records of his life we find the

truth of this description confirmed. Once and again it is written of him, that when the great themes of his mission pressed upon his mind, "he went up into a mountain apart to pray" and "was there alone." Repeatedly is it said of him, that he went aside privately into desert places. When the crowd thronged upon him, he passed out of the midst of it into retirement. Before his mighty work was begun, he was in the awful meditations of the wilderness forty days; and always he seemed to love the loneliness of Mount Olivet, and the quietude of Bethany, more than the thoroughfares of cities and the busy marts of Jerusalem. What a mild serenity characterized his eloquent instructions, too! Who can ever associate frantic passion with his heavenly teachings; raving excitement with that form of superhuman dignity; fanatical and furious outcries with the tones of that celestial voice; or bitterness and anger even with his fearful sentences of holy indignation? All is calmness and tranquillity in the bosom of the Son of God. He uttered truth that flashed and struck upon the world like lightning; but he uttered it with the subdued and majestic earnestness of the divinest of prophets.

I have made these remarks on the subject of religious silence, and religious self-respect and delicacy, because they seem to me to be true, to be Scriptural, to be important enough to be regarded both in our intercourse with our fellow-men, and in the culture of our own characters. They are confirmed, I think, by the dictates of sound sense, good taste, common courtesy, and Christian decorum. I have made them partly, too, as preparatory to a few additional observations on a distinct topic—silence in the house of God, in the sanctuary, in this place of our social Sabbath-worship.

You will agree with me, I am sure, that stillness is the proper air in which devotion lives and breathes; that the just purpose of our contemplations and services here, is to deepen our impressions of divine things, and to awaken to livelier exercise the sense of God's eternal presence and our responsibility to Him. If we come here partly to be instructed, we come more, we ought certainly to come more, to worship our Maker, to confess to Him, to praise Him, and to lift ourselves

towards Him, on the wings of holy aspirations. Now we are so constituted as to be much under the control of surrounding objects; to be affected, in the vividness of our emotions, by the presence of circumstances favorable to devotion. You all know, for you have all felt, the effects of sympathy in such services; how a strong feeling communicates itself from heart to heart, and the devout sentiment becomes more intense in each individual's breast, from being shared by so many around. Who will deny, then, that these effects are increased and enhanced, that all good results are multiplied, by a holy stillness in the sanctuary; that the sacred impression sinks more deeply into the soul, when there are no jarring sounds to break upon the enr; that outward stillness favors peace within?

"The calm retreat, the silent shade, With prayer and praise agree, And seem by thy sweet bounty made For those who follow thee."

Whether it be the desire of the moment to turn the thoughts inward in self-examination, or to raise them in supplication to the Throne of mercy for pardon, or to fix them on the subject of illustration and exhortation in the pulpit, or to attune them to melody by the strains of music, how much more successfully and delightfully, and acceptably too, must each be done, in a prevailing silence; when the mind is undisturbed from without; when it is left free to these lofty exercises; nay, when it is invited to such thoughtfulness by the general attention! For there is something in the continued stillness of a gathered assembly of human beings, that of itself urges and draws the mind to solemnity.

Let me be very familiar, perhaps I should say minute, in my explanations of my meaning; for I feel that I am conversing with a circle of fellow-worshippers and friends. Let me remind you, then, that this is a matter that rests entirely upon ourselves, and upon ourselves as individuals, men, women and children. Upon us who compose the congregation, and upon every member of it, it depends whether we have quietness or confusion. If, for example, any person,

especially if every person, allows himself in needless motion or restlessness; if each, before the last notes of the sacred song have fairly died away upon the hearing, closes his book and deposits it with careless and hasty hand in its place; how is it possible there should not be disturbance, mutually troublesome and annoying? Let each one correct the error of one, in such an inadvertency, and how easily does the 'evil disappear! It is simply a mistake that comes through inconsiderateness and neglect; and a very little painstaking is a perfect remedy. I am aware how strong the habits are in cases of this nature. But if they are admitted to be offensive habits, should we not be counselled to watch the more assiduously against them, and struggle against them, till they are removed. and more grateful customs become established and spontaneous in their stead? One principal source of the want of impressiveness in such public services is the hurried and impatient feeling with which they are apt to be discharged. This at least ought, if there is any sincerity in the soul, and any reverence for the Almighty, to be put away. It not only occasions interruption and disorder, it not only leads to unseasonable changes of posture, a hastening to the next portion of the exercises before the one in hand is becomingly concluded, but it destroys the very spirit of devotion. Better, shall we not all say, not to frequent the holy place than to profane it when there. Let us, in the name of all that is venerable and solemn, let us have deliberation in our worship of Heaven, though we sacrifice it anywhere and everywhere else. Let us here have time for moderation. Let us not count these few moments-short, at the longest, for the vast work assigned to them, of nourishing the immortal spirit-let us not count even these wearisome, and long to push on their rapid flight. Remember they bear you to eternity, and should be consecrated and prized and prolonged, if it were possible, to prepare you for its revelations. My friends, we are of one heart and one intention, respecting these civilities and decencies of the earthly tabernacle of the Most High. Should we not, then, conduct ourselves here, as if we really believed in

Him, and felt him to be near? Should not the whole placeeven to its porch and portal-be held the Lord's house; filled with the majesty of his glory; and always in some sense profaned when it is perverted to idle loitering, to the gaze of curiosity, to secular and worldly, and most of all, to idle or boisterous conversation? Leave Babel and coarse discussion. whether of business, politics or amusements, to the marketplace and the week-day. Should we not come and go with a straight directness and a conscientious regularity; should we not restrain every needless whisper while within the hallowed walls? Should you not teach your children to venerate the apot, entering its precincts only with uncovered heads? Should we not always enter its aisles ourselves with a somewhat lighter footfall than when we tread in men's common paths? Should we not wait reverentially for each separate service to close, whether the assembly pray, or sing, or listen, before we prepare for the next? Should we not stay till the last word of the benediction is spoken, before one eager movement is made to withdraw from the temple? Should we not, in a word, as we commune within our own hearts and Heaven here, be "still?" We shall so do something—and nothing is too little to be done, when the end is so sublime—to teach ourselves a profounder adoration for Him who is the object of all honor, who is ever within us and round about us. It has always seemed to me a most significant fact, that when the mighty temple of Jerusalem was built, with its triple walls and its indescribable splendor—that embodiment of all a nation's religious conceptions,-silence reigned over its erection; not an axe, nor hammer, nor instrument of iron was heard while it was building. And that august summons, too, is full of majesty,-"The Lord is in his holy temple; let all the earth keep silence before him!" Let us adopt the reverent spirit both of the ritual, and of the inspired heart of the prophet. Let us be still, while we muse and worship. Let this house be the place of our silent communion with one another and with God, the watch-tower whence we look for blessings from above, and the very gate of heaven! F. D. H.

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#### PRIVATE DIARIES.

WE have often felt that the censure passed upon the publication of the private diaries of the great and good, who have been recalled either in the promise of youth or the ripeness of age, is unjustly severe and mistaken. It is said, it is a desecration thus to lay bare thoughts and feelings which the writers so carefully concealed, when they are no longer near to protest against the exposure. It is because they are gone from us that we can do it. Upon the "dull, cold ear of death" praise and blame fall alike unheeded, criticism cannot wound, nor misunderstanding grieve them; and if in their higher state it is given them to know, that their secret struggles and victories have aided or encouraged a single drooping heart, methinks all personal feelings would be forgotten, or counted as small dust in the balance, in their songs of gratitude and joy. It is contended, that it is an injury to the living; that it prevents all privacy and freedom; that the sensitive and shrinking are debarred from that privilege, so grateful, of unburdening the full heart, safe from the gaze and comment of the thoughtless and unfeeling. The charge seems to us groundless. We believe, that with perhaps few exceptions, where any wish has been expressed that the privacy should be undisturbed, that wish has been held sacred by the survivors. Why should it prevent freedom? If the cold and unsympathizing comment, there are more of the good and true to respond. Why should we wish to hide from the world that which can serve it best? Our deepest thoughts and emotions are those it most needs and can least spare. Would all be but as careful to keep from it idle and careless words, we can scarcely imagine the difference it would make in that world's happiness and progress. We are told, that it is an incitement to vanity, that the simplicity of such expressions is in danger, if written with the consciousness that they may be seen by that public, to whose judgment none are indifferent. But who can believe that true and pious men, when so earnestly deploring their unworthiness, have other thought, than to know themselves, to check perhaps the

iaroads of that same vanity aroused in the bosom of the best by the breath of applause and "honied words of praise," and to impress on their own souls the need of greater watchfulness?

To us, these journals are interesting as revealing the true character. We may be well informed of the outward life and yet be a stranger to the real man, for we know nothing of the motives that actuate, or the principles that govern him. From pride, sensitiveness, fear of ridicule, timidity, very few of us are perfectly true, but if we should hope for, and expect sincerity anywhere, it would seem to be when the soul stands unvailed before Him from whom nothing can be hidden.

It has seemed to us, that the revealing, from time to time, of the inner man is of great value, as showing more reasonableness, and healthiness in the tone of feeling, and consequently progress. For instance, compare the diaries of Dr. Payson and Henry Martyn, with the extracts, (few in number, but valuable) from the papers of William Bradford Homer. The latter, it is true, was young in years and experience when he died; but all were men possessing more than ordinary intellectual ability, and earnest, devoted, humble Christians. Where in the latter do we find those expressions of overwhelming sense of sin, fear of God's desertion, dread of grieving away his holy spirit, that pain us in the former, knowing, as we do, their outward life could not have been so fair, their influence so widely extended, if the grace of God had not been within, purifying and regenerating. We would not be understood as saving. that men do not suffer as much from their sinfulness as in time past. We think they suffer more—that men have come to better conceptions of their standard, and of their power to follow in the steps of him who died, "leaving us an example." But we think they have learned there is such a thing as morbid feeling; they have learned the Father better, than to believe he would desert anything he has made; they have learned that there is a self-abasement which betrays pride in its very humiliation, and they watch lest "the tempter" come in the form of an "angel of light." Men have learned now more of the reaction of mind and body. They do not expect the spirit

to be bright when the body is faint, the will to be strong when the frame is weak, the heart to be happy when every pulse is throbbing with pain and every nerve unstrung by grief. They expect not perfection in imperfection, though they would ever strive for its attainment; and when their own weakness and selfishness tempt them to despair, and the weakness and suffering around them make them mourn, and the mysterious ways of Providence almost make them doubt, they remember life is ever a struggle—a cross, that if God is good all will be right, that they must "walk by faith; not by sight;" and prayer brings cheerful trust, smoothing the troubled waters, and beyond in blessed peace is revealed their haven of rest.

In fine, we would be grateful for the expressions of unwavering faith and patient resignation, which such revelations contain. And

"When on our aching, burdened heart Our sins lie heavily,"

it has comforted and encouraged us to know, not that others have sinned and suffered, but that when their hearts were so "cast down," their lives were still a glory to God, and a blessing to man. It would be well if we could all say with the simple-hearted Richter, "I would gladly, after my death, have all my thoughts given to the world; not one should be concealed."

A. B.

# THE BURIAL-PLACE OF THE DEAD.

The sun shone brightly as I entered, a few days since, the gate of Greenwood Cemetery. The rustic cottage, and the tower whence issues the solemn sound of the deep-toned bell, telling the wanderer that the last resting-place of another mortal had been found, looked more picturesque than usual, and it appeared to me, as I rambled through its broad avenues and winding paths, that I had never truly enjoyed the beauty of the place until now. For the first time I felt that it equalled in natural beauties the object of my highest admiration, Mount Auburn. It is long since I visited that spot, but the rememe-

brance of the delightful day there passed is still deeply impressed on my memory.

It is to be regretted, that more attention has not been given to burial-grounds, though a change is evidently taking place in this particular, and no where is the change more perceptible than in New York. Instead of our crowded church-yards and still more crowded vaults, we have our quiet nook at Greenwood, and far from the noise of our populous city, and from the passing multitude, lies the home destined for many mortals. The birds carol in the trees, the busy insects hum their untiring song, the valleys and pretty ponds ornament the grounds and relieve the eye, while from the eminences are seen the beautiful harbor and the ocean stretching far, far away. Nature, in all her beauty, is here. If the character of any place can take from the gloomy associations of death, surely that spot is to be found where the grass grows so green and the trees wave so gently on Long Island.

Few have been laid here in their "narrow beds"; but the tide of mortality adds daily to the number. In one enclosure I counted five little hillocks side by side. What a tale did it tell of a mother's tears, a father's grief! Five borne from the home, where their sweet voices so lately sounded like music in the parent's ear,—that home perhaps now desolate.

How many tears are dropped over dear ones now lost to view! But every one shed in patient submission and hope is caught up by the angel of love and faith, converted into strength and comfort, and returned again into our own hearts. But where are the spirits of those we loved and still love? The life has departed, the loved form is hidden from our eyes, that we may not loathe it, and yet we cling to it, as if the very being were there. Are we drawn by sympathy to the dust? Dust we are and unto dust we must return. But where is the spirit? As we stand by the graves of the "mighty dead," do not our pulses quicken and our hearts glow? The deserted mansion of Abbotsford, (with the exception of the study,) speaks not to our sympathies of the "wizard of the North," as does his grave at Dryburgh. The tomb of Burns at Dum-

fries appeals more warmly to our feelings, than the house in which he was born. The simple tomb of Roscoe at Liverpool calls up pleasing memories, and as we gaze upon the stone which covers the remains of Lafayette, in a quiet corner of Paris, our hearts beat with a quicker throb. Who that has visited the grave of our great and good Washington, has not felt nearer to him than he ever did before; and who in days to come will bend over the spot where rests the gifted and eloquent Channing, the pious Ware, the philanthropic Tuckerman, the gentle Greenwood, without heartfelt emotion? But where, we would again reverently ask, are the spirits of these great men? Gone from us, lost to our sight. Do they hover round the resting-place of their bodies, around the bereaved; or did they, as soon as freed from their earthly tabernacle, wing their flight to their Maker, and receive their doom?

Lazarus and others, who have returned from death to life, have left us no record of what they felt or saw. No idea has been given us of the other world, unless we take the bliss which saints have sometimes tasted on their death-beds as a foretaste of heaven. And it is well. The knowledge might be so ravishing as to make our pilgrimage here a toil indeed, with the bright view of eternity open before our eyes. So hath the Lord appointed, and his decrees are just and perfect.

Blessings on the peaceful spot which leads our thoughts to God, and on the faith which bids us rejoice that from the darkness of the tomb arises the joyful, freed spirit. Death is to most the winter of the soul, but to the chilling season succeeds the bright, glowing, beautiful spring of eternal life. O God! on bended knee and upturned, tearful eyes, would I thank Thee for the great gift of the knowledge of immortality, We shall live again. The dark waters once passed, we may rejoice in life evermore. And those whom we have loved and revered, but never seen while here, we shall meet in the world of bliss. No cold reserve, nor conventional forms, shall prevent our knowing and bearing them company. There, too, shall we meet our Friend, our Savior; and the brightness of the Most High shall enfold us, as we pour forth our song of thanks and love! · Λ--λ.

#### INTELLIGENCE.

ORDINATION AT FAIRHAVEN, MASS.—Rev. Thomas Dawes of Cambridge was ordained Pastor of the Washington Street Church and Society in Fairhaven, on Wednesday, October 30, 1844. The services were performed in the following order:—Introductory Prayer, by Rev. Mr. Brigham of Taunton; Selections from the Scriptures, by Rev. Mr. Morgridge of New Bedford; Sermon, by Rev. Mr. Gannett of Boston; Prayer of Ordination, by Rev. Mr. Muzzey of Cambridge; Charge, by Rev. Mr. Peabody of New Bedford; Right Hand of Feltowship, by Rev. Mr. Pope of Kingston; Address to the Society, by Rev. Mr. Briggs of Plymouth; Concluding Prayer, by Rev. Mr. Ware of Fall River.

Mr. Gannett took his text from Colossians i. 21, 22; "And you, that were sometime alienated and enemies in your mind by wicked works, yet now bath he reconciled, in the body of his flesh through death, to present you holy and unblameable and irreproveable in his sight." It was the object of the discourse, to show in what regard the Christian minister should hold the doctrine of personal righteousness, or character, and in what ways he might illustrate and serve that doctrine. Under the first head the preacher labored to prove, that the minister should insist upon personal excellence—inward and outward goodness-a blameless character before God as well as man-as of the first, and alone of the first, importance, because this is the great, central truth of Christianity, and of the Bible; because it is an unwelcome dectrine to worldly hearts, and one from which they will try to escape; and because it is undervalued, if not virtually denied, by much of the religious teaching that prevails in the Church. Under the second head it was maintained, that the minister must give efficacy to this doctrine through his preaching, by the prominence it shall there hold; through his life, by the expression it shall there obtain; and through the various functions which appertain to his office, by the manner in which he shall use them as means of building up a spiritual character in all and each of his people. The sermon was closed by an appeal to the congregation in behalf of this great interest and need of the soul.

The society at Fairhaven is composed of members of the congregation formerly connected with the Christian denomination, and of others who have united with them in the settlement of Mr. Dawes. The meetinghouse has been thoroughly and neatly repaired, and cir-

cumstances give promise of strength and stability to the society. Fairhaven has of late increased in wealth and population, and is now a thriving town.

DEDICATION AT MEADVILLE, PERN.—The Meadville Theological Hall was dedicated on Thursday, October 24, 1844. The services were as follows:—Introductory Prayer, by Elder Holland, late of Meadville; Selections from Scripture, by Elder Church of Conneaut, Ohio; Dedicatory Prayer, by Rev. Mr Holland of Rochester, N. Y.; Address, on the Necessity and Means of Theological Education, by Rev. Mr. Stebbins, the Principal of the new Institution; Prayer and Benediction, by Rev. Mr. Huidekoper, one of its Professors.

The hall was crowded, and the exercises, generally of a high character, appeared to give great satisfaction. An original hymn by Rev. Mr. Huidekoper made a part of the exercises.

The building thus set apart to the spread of rational and liberal Christianity at the West is a deserted church, once occupied by the Cumberland Presbyterians. It was purchased lately at a forced sale, and given to the new school of the prophets. The front apartment or chapel will accommodate two hundred persons; the two rear rooms, once forming part of the church, afford spacious and airy apartments for the Library and class-meetings. For a dollar a month a two-story building has been hired for students' rooms; this building once belonged to Alleghany College, an institution now dormant, but promising to live again. Ten young men have entered eagerly upon the studies of the School; most of whom will spend three years there. Some have families and have been preachers; these probably have not means to remain as long as they would. They come from three different denominations, and a fourth promises to furnish some.

The great want of the School, its most immediate one certainly, is some suitable provision for charity students. This is wanted at Meadville much more than at Cambridge. Neighboring churches are not rich enough to supply it. Seldom has an individual wealthy friends who can aid him even in part. If we care anything for the West, having failed in supplying it according to its necessities in any other way, we trust our Eastern churches will see the hand of Providence here, and accept its invitation to spread the truth in those remote, yet kindred regions.

Meadville is 37 miles from Lake Erie, and 127 from Buffalo. Its location is healthy and beautiful. Our small society there, one of the

very few we can yet call ours in that great State, had never so good prospects as now. Still, it divides a population of 1500 with five other regular churches. We rejoice and give God thanks for the rich promise of this brave enterprise. May the Head of the Church own and bless it evermore!

DIVINITY SCHOOL AT CAMBRIDGE .- While giving an account of the commencement of a new Theological Seminary in our denomination, at Meadville, it is peculiarly gratifying to be able to say that the interest and prosperity of the old one do not decline. On the contrary, the Theological Department of Harvard University was never in so flourishing a condition as at this moment. The number of students in the Senior Class is thirteen; in the Middle Class, twelve; and in the Junior Class, thirteen. The Professorship of Pulpit Eloquence, Ecclesiastical History and the Pastoral Care, and the Professorship of the Hebrew Language and Biblical Criticism are respectively filled, with distinguished ability and to the high satisfaction of the students, as we learn, by Rev. Dr. Francis, and Rev. Dr. Noves. The pecuniary affairs of the School rest, for the present, on a secure foundation. We are informed, however, that the increased number of members involves also an increase of the number of applicants for such charitable assistance as is distributed among indigent young men preparing for the ministry. It is to be hoped that the demand will be met in full through the liberality of benevolent individuals. A part of the proceeds of the earnest exertion for raising missionary funds, now going on among our churches, is devoted to this object. Let not our friends forget the importance of this appeal. Among all the many wants of our denomination, frequently discussed among us, we have long thought this want of efficient preachers to stand foremost. The fear has been, that the difficulty lies in persuading young men to love and adopt the profession. Now that they are actually coming forward, it cannot be believed that they will be suffered to relinquish their purpose for the need of the means of education. Relieved from our worst apprehension, we will not doubt that the requisite funds will be promptly supplied, And let this education, we are disposed to say, be thorough. Let there be no imperfect culture and discipline of the mind among our religious teachers, if dollars can prevent it. We need an educated clergy, and to be saved from shallowness and ignorance, now, as much as ever before. We need men trained in Scriptural interpretation, in ecclesiastical history, in the philosophy of the mind, who shall be able to expose, and oppose the errors of the times.

FATHER MATHEW AND THE TEMPERANCE REFORM MOVEMENT .-Some months since we quoted from the "Bible Christian," published in Belfast, Ireland, a short tribute to the distinguished and philanthropic advocate of Temperance, Father Mathew. It was stated in the same connection, that total abstinence as a cause was making great progress among the Irish population. It now appears that Father Mathew's success has been gained at the severe cost of all his pecuniary resources. He was not long since actually arrested in Dublin for debt. Before his reformatory labors were commenced, he was in comfortable circumstances; and a brother, a brother-in-law, and several of his near friends were profitably and prosperously engaged either in the manufacture of ardent spirits or in the traffic. These persons, through the agency of the reform, and by the conscientious efforts of their kinsman and friend, have sustained heavy losses. Some of them are, in their worldly circumstances, completely ruined. And what is more remarkable is the fact, that during this very period Father Mathew has been, in a large measure, willingly supported by these same members of the family whose business he was destroying. Of course, these supplies are now cut off. He has been at great expense in procuring and distributing medals, many of them of silver, among reformed inebriates; in establishing and furnishing temperance reading-rooms in various parts of the country; in forming bands of music, thought to be of essential aid in giving interest and life to the cause; in getting up processions, and providing them with insignia; in travelling from place to place on his difficult and laborious mission; in relieving societies' embarrassed for means; and finally, in donations to destitute individuals who have suffered from the loss of their employment in distilling or vending alcohol. This disinterested lover of his race and country, and devoted apostle of virtue, has all along been sustained principally by the poorer classes, and in Ireland has received little encouragement from the opulent. The consequence is, that he is now pinched and distressed by poverty. The London Inquirer, after mentioning these facts, urges a most earnest appeal to all classes of people to contribute for the reformer's support.

Among ourselves the interests of Temperance have undergone nevery striking change. The principal indications of enthusiasm have been in connexion with the history and lectures of Mr. J. B. Gough. Meetings have been held in all parts of the country. The organizations are continued, and the zealous are still faithful. Too many young men are yet going astray, and falling into the deplorable habit of this vice. Judging from the records of courts, the evil is fearfully strong and active. We cannot but think it a very serious question, and worthy of deep consideration, whether the external, showy ten-

dency of the late movements has not been carried to a sufficient extent, and whether the sober arguments and inward appeals of Christianity are not in danger of being neglected for less holy and less efficient methods.

EPISCOPAL FREE CHURCH.—We cannot but regard with interest the movement which is described in the following paragraph from the London Christian Reformer, though we fear it will effect little against the inveterate habits of the English Church and the conservative temper of the English character.

"An Episcopal Free Church has lately been opened at Exeter, to be supplied by clergymen who are or have been in connexion with the Church of England. The first preacher was the Rev. H. B. Bulteel, M. A., formerly Fellow and Tutor of Exeter College, Oxford, who created a great stir in that city a few years ago by his violent attacks on the Heads of the University, and has since quitted the Church and built himself a chapel there, carrying with him a large portion of the flock which attended his ministry in the parish church. The promoters of the Free Church at Exeter state that, 'it has long been felt by very many who are attached to the doctrines of the Protestant Church as well as to Episcopal order scripturally administered, that, for the preservation and increase of Evangelical religion in these days of revived superstition and arrogant assumption, it is highly desirable to attempt the formation of an Episcopal Church distinct from the Established Church, on a sufficiently comprehensive basis to effect the union of genuine believers in Christ, who may not object to Episcopal discipline, though otherwise differing on some unimportant points.' No announcement has yet been made of the Bishop who is to preside over this Free Church, which, if it be joined by a few men of character and popular talents, may prove the germ of a serious schism in the English Church, amongst whose lay members there is evidently growing up a strong feeling against the present mode of appointment to its pulpits."

THE LONDON INQUIRER.—We have noticed with peculiar gratification the steady progress of this journal alike in public favor and in intrinsic merit. It was commenced under some unavoidable disadvantages, and for a time it was doubtful whether a weekly newspaper, advocating the interests of Unitarian Christianity, could be sustained. The editor however persevered, and has shown more and more editorial skill as he has gone on; and now we are informed that having "gradually surmounted the obstacles by which its early progress was surrounded, it has been established on so improved a footing as to pay all its printing, though not its editorial, expenses." We can assure its friends in England that it is read with interest in this country.

THE PAST YEAR.—Our Magazine has now been established a year, and we look back with some satisfaction upon its course, and are glad to find the place which it occupies in the estimation of our friends. It has adhered to the principles on which it started, of avoiding controversy and of endeavoring to quicken and strengthen the true life in its readers. Through the assistance of our contributors we have been able to give variety, but we hope we have printed nothing contrary to sound doctrine or a pure taste. Our subscription list has more than fulfilled our expectation, and we believe that our "monthly," humble as is its character, may enter upon its second year without need of anxiety or fear of disfavour. We have found pleasure in our common care of that which no longer requires the oversight of a double parentage, and though we may not in future share the same responsibleness, we shall be joined in the same interest for the child over whose introduction into the world we indulged some fears which have been dispelled, and many hopes which have been realized.

We find pleasure, too, in the review of the year as it brings under notice the interests of our denomination. These have not been suffered, by those in whose hands they are entrusted by Providence, to recede from the firm ground on which they were placed by earnest and faithful disciples. More, unquestionably, might have been done for the interests of true religion among us and beyond our own borders, and more we hope will be done with another year; but our numbers have increased rather than diminished, our union has been confirmed by the discussions by which many had feared it would be weakened, and our real force and life as a religious body, we hope, have been augmented. The churches in this city and vicinity exhibit an increase of attendance on the services of the Lord's day, and give unequivocal signs of a desire for more social religious exercises, as well as more liberal encouragement to missionary efforts. Our congregations in other parts of the country receive such accessions of strength and influence as mark an advancing, though it be a slowly advancing cause. The year leaves us in a better condition than it found us. May another year witness still greater increase of numbers, and yet more, much more growth in Christian excellence!

Our friends in England and Ireland have been relieved within the last year from anxieties which turned all their energies upon the work of self-defence. We rejoice that they can now direct those energies to the offices of internal and external advancement, for which purpose they seem disposed to use the advantages of their present position. We observe that they already speak of repairing or rebuilding some of their ancient chapels.

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